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By EDWARD WALFORD, M.A.

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A SERIES

OF

ELEMENTARY AND PROGRESSIVE EXERCISES

IN

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THE REV. JOHN DAY COLLIS, M.A.

LATE FELLOW OF WORCESTER COLLEGE, OXFORD;
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HEAD MASTER OF THE GRAMMAR SCHOOL OF KING EDWARD THE SIXTH, BROMSGROVE.

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J. D. COLLIS.

Grammar School of King Edward the Sixth,
Bromsgrove, April, 1857.

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Active Voice.	*Middle Voice.*
1. Present.	8. Present.
2. Imperfect.	9. Imperfect.
3. Future.	10. Future.
4. First Aorist.	11. First Aorist.
5. Perfect.	12. Perfect.
6. Pluperfect.	13. Pluperfect.
7. Second Aorist.	14. Second Aorist.

Passive Voice.

15. Present.	18. Pluperfect.	21. First Future.
16. Imperfect.	19. Paulo-post Future.	22. Second Aorist.
17. Perfect.	20. First Aorist.	23. Second Future.

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PRAXIS IAMBICA.

RULES.

1. *Trimeter Iambics.*

THE Iambic verse of Tragedy consists of six feet, or three metres; hence it is called *Iambic Trimeter Acatalectic* * (i. e. consisting of three entire metres), or *Senarius*. Horace accordingly talks of *pede ter percusso*, to express the three metres, and *cum senos redderet ictus*, when he was thinking of the six feet.

2. *Admissible Feet.*

This verse may have in every place an Iamb, or, as equivalent, a Tribrach in every place but the last. In the odd places, 1st, 3rd, and 5th, it may have a Spondee, or, as an equivalent, in the 1st and 3rd a Dactyl; in the 1st only is an Anapæst admissible.

* *Catalectic* (καταλήγω) means one syllable short of the proper complement; *acatalectic*, that the verse is complete; *brachycatalectic*, that there are two syllables wanting; *hypercatalectic*, that there is one syllable more than the proper complement.

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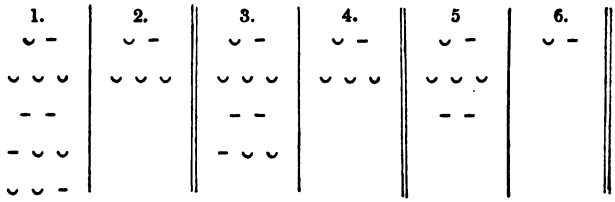
3. *Scheme of Feet.*

The following is a synopsis of the feet allowed:—



4. *Examples.*

The following verses, the first nine of which are from the Œdipus Rex of Sophocles, present the several varieties:—

a. - - All pure Iambs.

b. c. d. e. f. Tribrachs in the 1st, 2nd, 3rd, 4th and 5th places.

g. - - Spondees in the 1st, 3rd, and 5th.

h. i. - - Dactyls in 1st and 3rd.

j. - - Anapæst in the 1st.

k. l. - - With one or two Tribachs after a Dactyl.

These two last are to be sparingly imitated.

a. 8. *ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος.*

b. 112. *πότερα δ' ἐν οἴκοις ἢ 'ν* ἀγροῖς ὁ Λάϊος.*

c. 26. *φθίνουσα δ' ἀγέλαις βουνόμοις, τόκοισί τε.*

d. 568. *πῶς οὖν ποθ' οὗτος ὁ σοφὸς οὐκ ηὔδα τάδε.*

* This absorption of a short vowel at the beginning of a word, after a long vowel or diphthong at the end of the preceding, is called *prodelision*; it is very frequent with the augment, as *ἐγὼ ϝτεκον Πάριν,* = *ἔτεκον· μὴ 'φέλῃς* = *ἀφέλῃς.* In such cases the coronis, and, where necessary, the accent also, are left to represent the absorbed vowel. In words compounded with *πρὸ* a coronis is placed over the contracted syllable, as *προὔδωκεν* = *προ-έδωκεν, προὖπτον* = *πρόοπτον.*

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e. 826. μητρὸς ζυγῆναι, καὶ πατέρα κατακτανεῖν.
f. 1496. τί γὰρ κακῶν ἄπεστι; τὸν πατέρα πατήρ.
g. 30. Ἅιδης στεναγμοῖς καὶ γόοις πλουτίζεται.
h. 270. μήτ' ἄροτον αὐτοῖς γῆν ἀνιέναι τινά.
i. 257. ἀνδρός γ' ἀρίστου βασιλέως τ' ὀλωλότος.
j. 18. ἱερῆς· ἐγὼ μὲν Ζηνός· οἵδε τ' ᾐθέων.
k. κτανεῖν ἔμελλον πατέρα τὸν ἐμὸν, ὁ δὲ θανών.
l. θάρσει· πέφευγας τὸν ἐμὸν ἱκέσιον Δία.

5. *Last Syllable Common.—Hiatus.*

The last syllable in each verse appears to be indifferently short or long; and even where any line ends with a short vowel, a vowel is often found at the beginning of the next; as, Œd. R. 2. 3.:

τίνας ποθ' ἕδρας τάσδε μοι θοάζετε
ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι;

See also lines 6. and 7., 7. and 8. of the same play.

6. *Final Elision.*

Sometimes, however, one verse with its final vowel elided passes by scansion into the next; as, Œd. Col. 1164, 5.:

σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ'
αἰτεῖν, ἀπελθεῖν τ' ἀσφαλῶς τῆσδ' δεῦρ' ὁδοῦ.

This case is thus restricted by Porson, ad Med., 510.:
Vocalis in fine versus elidi non potest, nisi syllaba longa præcedat.

7. *Initial Anapæst.*

The initial Anapæst must not form parts of two words; it must all be included in the same word; as, Œd. R. 27.:

ἀγόνοις γυναικῶν· ἐν δ' ὁ πυρφόρος θεός.

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Except where the line begins with an article, or with a preposition followed immediately by its case, these forming virtually but one word; as,

Phil. 795. *τὸν-ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον.*
Orest. 898. *ἐπὶ-τῷδε δ' ἡγόρευε Διομήδης ἄναξ.*
Iph. A. 646. *παρ' ἐμοὶ γενοῦ νῦν, μὴ 'πὶ φροντίδας τρέπου.*

8. *Anapæst of Proper Names.*

In Proper Names, which could not else be introduced, the Anapæst is admitted also into the 2nd, 3rd, 4th, and 5th places, i. e. all but the last, which never has any other foot than an Iamb, provided that the whole Anapæst be contained in the same word; as,

Iph. A. 416. *ἦν 'Ιφιγένειαν ὠνόμαζες ἐν δόμοις.*
Œd. Col. 1317. *τέταρτον 'Ιππομέδοντ' ἀπέστειλεν πατήρ.*
Œd. Tyr. 285. *μάλιστα Φοίβῳ Τειρεσίαν, παρ' οὗ τις ἂν.*
Antig. 11. *ἐμοὶ μὲν οὐδεὶς μῦθος, 'Αντιγόνη, φίλων.*

This license is extended also in a few instances to such words as Μενέλαος, Πριάμου, &c., which might easily, by a different position, come into the verse like other words similarly constituted; as,

Iph. A. 621. *καὶ παῖδα τόνδε, τον 'Αγαμέμονος γόνον.*
Phil. 794. *'Αγάμεμνον, ὦ Μενέλαε, πῶς ἂν ἀντ' ἐμοῦ.*

9. *Cæsura.*

The chief Cæsura in the Trimeter takes place either after two and a half, or three and a half feet; as,

Œd. Tyr. 2. *τίνας ποθ' ἕδρας | τάσδε μοι θοάζετε;*
Hecuba, 1. *ἥκω νεκρῶν κενθμῶνα | καὶ σκότου πύλας.*

The former is called the penthemimeral, the latter the hephthemimeral, cæsura, from their occurring respectively at the fifth and seventh half-feet (*πέντε* and *ἑπτὰ*, *ἡμι-μέρος*).

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Porson enumerates four species of the former, *A.*, and eight of the latter, *B.*

A. 1. After a short syllable.
2. After a short syllable and elision.
3. After a long syllable.
4. After a long syllable and elision.

B. 1. After a dissyllable or hyperdissyllable, without elision.
2. „ „ with elision.
3. When the short syllable is an enclitic,
4. Or a word which cannot begin a sentence,
5. Or which can do so, but is closely joined in sense to the preceding word.
6. After a short syllable with elision.
7. When the sense is suspended after the third foot, and after the stop follows either a monosyllable without elision or,
8. With elision.

Examples.

A. 1. Hec. 5. κίνδυνος ἔσχε | δορὶ πεσεῖν Ἑλληνικῷ.
2. 11. πατὴρ, ἵν' εἴ ποτ' | Ἰλίου τείχη πέσοι.
3. 2. λιπὼν, ἵν' Ἅιδης | χωρὶς ᾖκισται θεῶν.
4. 52. καὶ τεύξεται τοῦδ', | οὐδ' ἀδώρητος φίλων.

B. 1. 1. ἦκω νεκρῶν κενθμῶνα | καὶ σκότου πύλας.
2. 248. πολλῶν λόγων εὑρήμα θ' | ὥστε μὴ θανεῖν.
3. 266. κείνη γὰρ ὤλεσέν νιν | εἰς Τροίαν τ' ἄγει.
4. 319. τύμβον δὲ βουλοίμην ἂν | ἀξιούμενον.
5. Soph. El. 530. ἐπεὶ πατὴρ οὗτος σὸς | ὃν θρηνεῖς ἀεί.
6. Phil. 1304. ἀλλ' οὔτ' ἐμοὶ καλὸν τόδ' | ἐστὶν, οὔτε σοί.
7. S. c. Th. 1055. ἀλλ' ὃν πόλις στυγεῖ, σὺ | τιμήσεις τάφῳ;
8. Soph. El. 1038. ὅταν γὰρ εὖ φρονῇς τόθ' | ἡγήσει σὺ νῷν.

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10. *Minor Pauses.*

Two minor divisions frequently occur at the end of the first foot and a half, and before the last foot and a half of the verse; as,

Œd. Tyr. 120. τὸ ποῖον; | ἓν γὰρ πόλλ' ἂν ἐξεύροι μαθεῖν,
121. ἀρχὴν βραχεῖαν, εἰ λάβοιμεν | ἐλπίδος.

11. *Examples.*

The following lines will serve to exhibit all the divisions connected with the structure of the verse:—

Œd. Tyr. 81. σωτῆρι | βαίᾳ | λαμπρὸς | ὥσπερ | ὄμματι.
1005. ἢ πατρὶ | φῦναι | Ζηνὶ | πιστὸν | ἄγγελον.

They also point out the essentially *trochaic* rhythm of the senarius.

12. *Quasi-Cæsura.*

When the line is divided in medio versu, with the elision of a short vowel in the same word, or in the little words added to it, such as δὲ, μὲ, σὲ, γὲ, τὲ, that division is called by Porson the *quasi-cæsura;* as,

Œd. Tyr. 779. ἀνὴρ γὰρ εἰ δείπνοις μ' | ὑπερπλησθεὶς μέθης.
Hecuba, 355. γυναιξὶ παρθένοις τ' | ἀπόβλεπτος μέτα.
Ajax, 435. τὰ πρῶτα καλλιστεῖ' | ἀριστεύσας στρατοῦ.
Hecuba, 387. κεντεῖτε, μὴ φείδεσθ', | ἐγὼ "τεκον Πάριν.

13. *Unrhythmical Lines.*

A few instances, however, are found of the line divided in medio versu without any elision; as,

Ajax, 1091. Μενέλαε, μὴ γνώμας | ὑποστήσας σοφάς.
Persæ, 525. Θρῄκην περάσαντες | μόγις πολλῷ πόνῳ.
475. πεζῷ παραγγείλας | ἄφαρ στρατεύματι.
509. ἀκτῖνας, ὡρμήθη | σεσωσμένος κυρεῖ.
Prom. V. 658. οὐκ οἶδ' ὅπως ὑμῖν | ἀπιστῆσαι με χρή.

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Prom. V. 6. ἀδαμαντίνων δεσμῶν | ἐν ἀῤῥήκτοις πέδαις.
Agam. 943. πιθοῦ· κράτος μέντοι | πόρες γ' ἑκὼν ἐμοί.
Suppl. 947. οὐδ' ἐν πτυχαῖς βίβλων | κατεσφραγισμένα.
Phil. 1369. ἔα κακῶς αὐτοὺς | ἀπόλλυσθαι κακούς.

These lines are very unrhythmical, and are not to be imitated, at all events in a short exercise.

14. *Impossible Line.*

Such a line as the following artificial verse, preserved by Athenæus, where each metre is separate, is inadmissible in tragedy:

σὲ τὸν βόλοις | νιφοκτύποις | δυσχείμερον.

Remember: The third and fourth feet are never united in one word by the tragedians.

15. *The Pause, or Cretic Termination.*

If the slightest pause or break in the sense cause the word or words which give to the verse a Cretic ending (⏑ –) to be separately uttered, then the fifth foot must be either an Iamb or a tribach, but *not a spondee;* in other words, *a final cretic must be preceded by a short syllable,* thus, ⏑ | ⏑ – ‖, not thus, – | ⏑ – ‖.

Hec. 343. κρύπτοντα χεῖρα καὶ πρόσωπον | ἔμπαλιν.
Ion. 11. Ἄτλας ὁ νώτοις χαλκέοισιν | οὐρανόν.

These lines, in the old editions before Porson's, stood thus:

Κρύπτοντα χεῖρα καὶ πρόσωπον | τοὔμπαλιν.
Ἄτλας ὁ χαλκέοισι νώτοις | οὐρανόν.

As the article and preposition virtually form one word with their case, such lines as the following must not have a spondee in the fifth place:

Hec. 382. καλῶς μὲν εἶπας, θύγατερ, ἀλλὰ | τῷ-καλῷ.
379. δεινὸς χαρακτὴρ, κἀπίσημος | ἐν-βροτοῖς.

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16. *Quasi-Cretic Termination.*

Many semblances of the Cretic termination occur, to which this canon bears no application. Those admitting the spondee in the fifth place may be conveniently classed under the following heads:—

(*a.*) Where a monosyllable word before the final iambus belongs by collocation to the preceding word, and so leaves a dissyllabic, not a cretic, ending; as in enclitics.

Hec. 505. *σπεύδωμεν· ἐγκονῶμεν· ἠγοῦ-μοι, | γέρον.*
Pr. V. 669. *τί παρθενεύει δᾰρὸν, ἐξόν-σοι | γάμου.*
Agam. 1019. *ἔσω φρενῶν λέγουσα πείθω-νιν | λόγῳ.*
Rhes. 715. *βιόν δ' ἀπαιτῶν εἶρπ' ἀγύρτης-τις | λάτρις.*
Phil. 801. *ἔμπρησον, ὦ γενναῖε· κἀγώ-τοι | ποτέ.*

(*b.*) Or in such words, not enclitic, as cannot begin a sentence or a verse; as,

Prom. v. 107. *οἷόν τί μοι τάσδ' ἐστί· θνητοῖς-γὰρ | γέρα.*
Trach. 846. *λέγ'· εἰ δὲ πάντ' εἴρηκας, ἡμῖν-αὖ | χάριν.*
718. *πῶς οὐκ ὀλεῖ καὶ τόνδε; δόξῃ-γοῦν ἐμῇ.*
Œd. Tyr. 142. *ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς-μὲν | βάθρων.*
Soph. El. 413. *εἴ μοι λέγοις τὴν ὄψιν, εἴποιμ'-ἂν | τότε.*

In the numerous instances of ἂν thus placed, it is always subjoined to its verb, and that with an elision, as in the line quoted.

(*c.*) Where words like οὐδεὶς and μηδεὶς occur, which ought in Attic orthography to be written thus, οὐδ' εἷς, μηδ' εἷς; as,

Phœn. 759. *ἀμφότερον· ἀπολειφθὲν γὰρ οὐδ' | ἓν-θάτερον.*
Alc. 687. *ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδ' | εἷς-βούλεται.*

These lines are virtually tetrasyllabic in their reading.

(*d.*) In Sophocles some lines occur, where the difficulty

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may be got rid of by reading ἡμὶν and ὑμὶν, instead of ἡμῖν and ὑμῖν; as,

Electr. 1328. ἦ νοῦς ἔνεστιν οὔτις ὑμὶν | ἐγγενής;
Œd. Col. 25. πᾶς γάρ τις ηὖδα τοῦτό γ' ἡμὶν | ἐμπόρων.

(*e.*) The following verses, where the syllable before the cretic is long by position, may be read as ending in words of five syllables, or else treated as a clear exception to the rule of the pause:

Hec. 717. ἡμεῖς μὲν οὐκ ἐῶμεν, οὐδὲ-ψαύομεν.
Andr. 347. φεύγει τὸ ταύτης σῶφρον· ἀλλὰ-ψεύσεται.
Iph. A. 531. κἄμ' ὡς ὑπέστην Θῦμα, κ̓ἆτα-ψεύδομαι.
Bacch. 1284. ᾠμωγμένον γε πρόσθεν ἢ σε-γνωρίσαι.
Electr. 850. τλήμων Ὀρέστης· ἀλλὰ μή με-κτείνετε.

(*f.*) The following are really dissyllabic endings:

Œd. Tyr. 435. ἡμεῖς τοιοίδ' ἔφυμεν, ὡς μέν σοι | δοκεῖ.
(or thus) ἡμεῖς τοιοίδ' ἔφυμεν, ὡς σοὶ μὲν | δοκεῖ.
Ion. 808. δέσποινα, προδεδόμεσθα· σὺν γὰρ σοὶ | νοσῶ.
Eur. El. 275. ἤρου τόδ'; αἰσχρόν γ' εἶπας· οὐ γὰρ νῦν | ἀκμή.
Œd. Col. 265. ὄνομα μόνον δείσαντες· οὐ γὰρ δὴ | τό γε.
Electr. 432. τύμβῳ προσάψῃς μηδέν· οὐ γάρ σοι | Θέμις.

(*g.*) The following is virtually polysyllabic:

Œd. Tyr. 1157. ἔδωκ', ὀλέσθαι δ' ὤφελον | τῇδ'-ἡμέρᾳ.
351. ᾧπερ προεῖπας ἐμμένειν, | κἀφ'-ἡμέρας.
44. ὡς τοῖσιν ἐμπείροισι καὶ | τὰς-ξυμφοράς.
Ajax, 1101. ἔξεστ' ἀνάσσειν, ὧν ὅδ' ἡγεῖτ'-οἴκοθεν.
Œd. Tyr. 318. εἰδὼς διώλεσ'· οὐ γὰρ ἂν δεῦρ'-ἱκόμην.

There are many lines like the last two, where an elision unites the two last words very closely together into (virtually) one polysyllabic word.

With regard to the cretic termination, then, remember:

1. That the cretic, when clearly separable from the rest of the verse, must have a short syllable before it; and,

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2. That many apparently cretic terminations are really dissyllabic or polysyllabic.

In the above Rules (which are sufficiently full for all practical purposes), the common usage of the tragedians is followed. Exceptional cases may occur not included in the Rules, as S. c. Theb. 547. Παρθενοπαῖος Ἀρκὰς, ὁ δὲ τοιόσδ' ἀνὴρ, and 488. Ἱππομέδοντος σχῆμα καὶ μέγας τύπος, where the lines, as printed, begin with a trochee, but must be scanned with a spondee, the liquids μ and ν being *virtually* doubled, as in Homer. These and other licenses, however, occur too seldom to be used as models in translation and composition.

For further information, the Pupil may consult Porson's Preface to the Hecuba of Euripides, Dr. Kennedy's "Greek Verses of Shrewsbury School," Dr. Humphrey's "Exercitationes Iambicæ," the Treatise on Metres at the end of "The Theatre of the Greeks," 6th ed., and Linwood's "Treatise on Greek Tragic Metres."

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RULES FOR THE TRAGIC TROCHAIC.

17. *Tetrameter Catalectic.*

This consists of the ordinary Iambic Trimeter, with a cretic (– ⏑ –), or syllables equivalent to a cretic (⏑ ⏑ –, – ⏑ ⏑ or ⏑ ⏑ ⏑ ⏑), prefixed; accordingly, if these be first cut off from the beginning of the verse, the rules for the admissible feet, the position of the cæsura, the cretic ending, &c., remain as above.

Examples.

Pers. 753. ταῦτά τοι | κακοῖς ὁμιλῶν ἀνδράσιν διδάσκεται.

754. Θούριος | Ξέρξης· λέγουσι δ' ὡς σὺ μὲν μέγαν τέκνοις.

Pers. 756. πλοῦτον ἐκ|τήσω ξὺν αἰχμῇ, τὸν δ' ἀναν-δρίας ὕπο

757. ἔνδον αἰχ|μάζειν, πατρῷον δ' ὄλβον οὐδὲν αὐξάνειν.

Œd. Tyr. 1528. ὥστε θνη|τὸν ὄντ' ἐκείνην τὴν τελευταίαν ἰδεῖν

1529. ἡμέραν | ἐπισκοποῦντα μηδὲν ὀλβίζειν, πρὶν ἄν

1530. τέρμα τοῦ | βίου περάσῃ μηδὲν ἀλγεινὸν παθών.

Ion. 533. ὁ δὲ λόγος | τίς ἐστι Φοίβου; τὸν συνάν-τήσαντά μοι.

534. τίνα συνάν|τησιν; δόμων τῶνδ' ἐξιόντι τοῦ θεοῦ.

540. *ἔα· τίνος | δὲ σοι πέφυκε μητρός; οὐκ ἔχω φράσαι.

* Here ἔα is pronounced as one long syllable; this is called synizesis. See Rule 31.

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Bacch. 629. κᾆθ' ὁ Βρόμι|ος, ὡς ἔμοιγε φαίνεται, δόξαν λέγω.

18.

The dactyl of a proper name is admissible in the 1st, 2nd, 3rd, 5th, and 6th places; as,

Iph. A. 882. εἰς ἄρ' Ἰ|φιγένειαν Ἑλένης νόστος ἦν πεπρωμένος.

1331. πάντες Ἕλ|ληνες, στρατὸς δὲ Μυρμιδόνων οὔ σοι παρῆν;

Orest. 1549. ξύγγονόν | τ' ἐμὴν, Πυλάδην τε τὸν τάδε ξυνδρῶντά μοι.

19.

A spondee or anapæst in the 6th place never precedes a tribrach in the 7th.

20.

If the first dipodia of the verse is contained in entire words (*and so as to be followed at least by a slight break in the sense*), the second foot is a trochee, or may be a tribrach; as,

Phœn. 636. ὡς ἄτιμος, οἰκτρὰ πάσχων, ἐξελαύνομαι χθονός.

Orest. 788. μητέρος δὲ μηδ' ἴδοιμι πνεῦμα· πολεμία γὰρ ἦν.

Bacch. 629. κᾆθ' ὁ Βρόμιος, ὡς ἔμοιγε φαίνεται, δόξαν λέγω.

For fuller explanation of the rhythm of the Trimeter Trochaic, see "Theatre of the Greeks," p. 534. 535., 6th ed.

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RULES OF ANAPÆSTICS.

21.

THE Anapæstic Dimeter admits anapæsts, spondees, or dactyls; provided only that an anapæst does not follow a dactyl: this is in order to prevent the occurrence of too many short syllables.*

22

The lines run on in a continuous stanza, called a *σύστημα*, which consists of,

a. one or more dimeters;
b. occasionally a monometer

called the "basis anapæstica," because all the rules that apply to it apply equally to all the anapæstic metres, which are simply a repetition of the base;

c. a dimeter catalectic verse,

called *paræmiac*, in which an anapæst always precedes the catalectic syllable; this marks the end of the system.

23.

The first dipodia usually ends with a word; a few instances, however, occur in which the first dipodia overflows

* The occurrence of a dactyl at the end of a dipodia before an anapæst at the beginning of another is so rare that it had best be avoided in composition; within the same dipodia it never takes place. As an example of the rare occurrence mentioned above, see

Eur. El. 1320, 1. ξύγγονε φίλτατε·
διὰ γὰρ ζευγνῦσ' ἡμᾶς πατρίων.
1317. θάρσει· Παλλάδος | ὁσίαν ἥξεις
πόλιν· ἀλλ' ἀνέχου.
Hec. 144. Ἰζ' Ἀγαμέμνονος | ἱκέτις γονάτων.

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into the second, especially where the anapæstic movement is continued throughout; as,

Agam. 52. πτερύγων ἐρέτμοι|σιν ἐρεσσόμενοι.
794. καὶ ξυγχαίρου|σιν ὁμοιοπρεπεῖς

The following are a very rare, perhaps singular, instances:

Prom. V. 172. καὶ μ' οὔτε μελιγ|λώσσοις πειθοῦς.
1376. τίς ἐφέστηκ' ἐν|δέξια πλευροῖς;

In the following the continuity of dactylic feet before and after Ἰφιγένειαν renders the union of the two dipodiæ less noticeable:

Agam. 1557. τὴν πολυκλαύτην
Ἰφιγένειαν ἀν|άξια δράσας,
ἄξια πάσχων, κ. τ. λ.

24.

The συνάφεια, (συνάπτω) *synaphæa* of the Anapæstic systems means their *continuous scansion;* i. e. scansion continued with strict exactness from the first syllable to the very last, but not including the last syllable itself, as that syllable, and *that only* in the whole system, may be long or short indifferently.

Compare Prom. 199. 200.:

εἰς ἀρθμὸν ἐμοὶ καὶ φιλότητα
σπεύδων σπεύδοντί ποθ' ἥξει.

The last syllable of v. 199. becomes long, from the short vowel α being united with the consonants σπ at the beginning of the next. Had a single consonant, or any pair of consonants like κρ, πλ, &c. followed in v. 200., the last syllable of v. 199. would have been short, in violation of the metre.

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Again, Med. 161, 2.:

ὦ μεγάλα Θέμι καὶ πότνι' Ἄρτεμι,
λεύσσεθ' ἃ πάσχω, ...

If after v. 161., ending with a short vowel, any vowel whatever had followed in v. 162., that would have violated the law of hiatus observed in these verses. And if a double consonant, or any pair of consonants like κτ, σπ, δμ, μν, γλ, &c. had followed in v. 162., Ἄρτεμι, necessarily combined by the synaphæa with these consonants, would have formed a cretic.

25.

In this species of verse only one kind of hiatus is allowed, viz. in the case of a final diphthong, or a long vowel so placed as to form a short syllable on the principle so frequently applied in Homeric scansion; as,

Persæ, 39. καὶ ἐλειοβάται ναῶν ἐρέται.
548. ποθέουσαι ἰδεῖν ἀρτιζυγίαν.
60. οἴχεται ἀνδρῶν.
Hec. 123. τὼ Θησείδα δ', ὅζω Ἀθηνῶν.

26.

The rule that the dipodia ordinarily shall end at the end of a word, is not observed in the parœmiac; as,

Prom. V. 146. φρουρὰν ἄζηλον ὀχήσω.
164. ἐχθροῖς ἐπίχαρτα πέπονθα.
1106. τῆσδ', ἥντιν' ἀπέπτυσα μᾶλλον.
305. φίλος ἐστὶ βεβαιότερός σοι.
Med. 1085. οὐκ ἀπόμουσον τὸ γυναικῶν.

27.

The following Anapæstic system comprises all its usual parts:—

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Med. 757. &c. *a.* Ἀλλά σ' ὁ Μαίας πομπαῖος ἄναξ
b. πελάσειε δόμοις,
c. ὧν τ' ἐπίνοιαν σπεύδεις κατέχων,
d. πράξειας, ἐπεὶ γενναῖος ἀνὴρ,
e. Αἰγεῦ, παρ' ἐμοὶ δεδόκησαι.

a. c. d. Dimeters. *b.* Base. *e.* Parœmiac.

Scan the following, naming the lines,

ἄγετ', ὦ παῖδες, τὴν γραῦν πρὸ δόμων,
ἄγετ' ὀρθοῦσαι νῦν ὁμόδουλον,
Τρῳάδες ὑμῖν, πρόσθε δ' ἄνασσαν·
γεραιᾶς χειρὸς προσλαζύμεναι·
κἀγὼ σκολιῷ σκίπωνι χερὸς
διερειδομένα, σπεύσω βραδύπουν
ἧλυσιν ἄρθρων προτιθεῖσα.
μηδέ τις εἴπῃ παρὰ Περσεφόνῃ
στάντα φθιμένων, ὡς ἀχάριστοι
Δαναοὶ Δαναοῖς, τοῖς οἰχομένοις
ὑπὲρ Ἑλλήνων
Τροίας πεδίων ἀπέβησαν.

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Some Peculiarities of Orthography, Scansion, &c.

28.

Crasis of the Article in those parts of ὁ αὐτὸς which begin with a Vowel.

N. *αὐτὸς, αὐτὴ, ταὐτὸν,*	*αὐτοὶ, αὐταὶ, ταὐτὰ,*
G. *ταὐτοῦ, τῆς αὐτῆς, ταυτοῦ,*	*τῶν αὐτῶν,*
D. *ταὐτῷ, ταυτῇ, ταὐτῷ,*	*τοῖς αὐτοῖς, ταῖς αὐταῖς, τοῖς αὐτοῖς,*
A. *τὸν αὐτὸν, τὴν αὐτὴν, ταὐτὸν* *,	*τοὺς αὐτοὺς, τὰς αὐτὰς, ταὐτὰ,*
Dual. *ταὐτὼ, ταὐτὰ, ταὐτὼ,*	*τοῖν αὐτοῖν, ταῖν αὐταῖν, τοῖν αὐτοῖν.*

29.

Crasis in ὁ ἐμός.

N. *οὐμὸς, ἡμὴ, τοὐμὸν,*	*οἱμοὶ, αἱμαὶ, τἀμὰ,*
G. *τοὐμοῦ, τῆς ἐμῆς, τοὐμοῦ,*	*τῶν ἐμῶν,*
D. *τῷμῷ, τῇμῇ, τῷμῷ,*	*τοῖς ἐμοῖς, ταῖς ἐμαῖς, τοῖς ἐμοῖς,*
A. *τὸν ἐμὸν, τὴν ἐμὴν, τοὐμὸν,*	*τοὺς ἐμοὺς, τὰς ἐμὰς, τἀμὰ,*
Dual. *τῷμὼ, τἀμὰ, τῷμὼ,*	*τοῖν ἐμοῖν, ταῖν ἐμαῖν, τοῖν ἐμοῖν.*

The above will serve as examples of Crasis where the same combination of sounds occurs. Besides these we may notice —

30.

1. *a.*

a + *a* = *ᾱ*, as *τἀγαθά.*†	*a* + *o* = *ω*, *δἄπλα* = *τὰ ὅπλα.*
a + *ε* = *ᾱ*, *ἄδοξεν* = *ἃ ἔδοξεν.*	*αι* + *a* = *ᾱ*, *κἀρετῇ* = *καὶ ἀρετῇ.*

* N. B. The neuter usually takes *ν*, although it is omitted in *αὐτό.*

† In these examples of crasis, if the word begin with a vowel, the aspirate, if required, is placed over it; if with a consonant that can be aspirated, the consonant is aspirated, and a coronis (᾽) placed over the initial vowel of the second word, to show that it began with a vowel; as *ἅτερος* = *ὁ ἕτερος*, *δἅτερον* (not *δἄτερον*) = *τὸ ἕτερον.*

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αι + ε = ᾱ, κἀγὼ = καὶ ἐγώ.
αι + η = η, χἠ = καὶ ἡ.
αι + ὁ = ω, χὥσα = καὶ ὅσα.
αι + ὑ = ῡ, χὑπερορῥωδοῦσα.
αι + αυ = αυ, καὐτὸς = καὶ αὐτός.
α + ει = ᾱ, κᾆτα = καὶ εἶτα, but κεἰς = καὶ εἰς.
αι + ευ = ευ, κεὐδαιμονέστερος.
αι + οι = φ, κᾧνος = καὶ οἶνος.
αι + ου = ου, κούκ = καὶ οὐκ.

2. η.

η + α = ᾱ, ἀρετὴ = ἡ ἀρετή.
η + ε = η, τἠμαυτοῦ = τῇ ἐμαυτοῦ.
η + ευ = ηυ, ηὐγένεια = ἡ εὐγένεια.
η + η = η, Ἠμέρᾳ = τῇ ἡμέρᾳ.
η + α = η, τυχὴγαθῇ = τύχῃ ἀγαθῇ.

3. ο.

ο + α = ᾱ, ἀνὴρ = ὁ ἀνήρ.
ο + ε = ου, οὐκ = ὁ ἐκ.
ο + ι = οι, Ἰοὶμάτ ον = τὸ ἱμάτιον.
ο + ο = ου, τοὔνομα = τὸ ὄνομα.
ο + υ = ου, Ἰοὔδωρ = τὸ ὕδωρ
ο + αι = ᾳ, τᾄτιον = τὸ αἴτιον.
ο + αυ = αυ, ταὐτὸ = τὸ αὐτό.
ο + οι = φ, φνος = ὁ οἶνος.
ο + ου = ου οὐδὲ = ὁ οὐδέ.
οι + α = α, in τοι, μέντοι, ἤτοι, before ἂν, μέντἂν = μέντοι ἄν.
οι + α = ω, ὦνδρες = οἱ ἄνδρες.
οι + ε = ου, in plur. art. and μοὶ, σοί. οὐμοὶ = οἱ ἐμοί,
μοὔστιν = μοί ἐστιν,
μοὔδωκεν = μοι ἔδωκεν.
οι + ε = α, in the article and ἕτερος, ἄτεροι = οἱ ἕτεροι.
ου + α = α, in the article: τἀνθρώπου = τοῦ ἀνθρώπου.
cf. μακροῦ 'ποπαύσω.
ου + ε = ου, ποὔστιν = ποῦ ἔστιν;
οὕνεκα = οὗ ἕνεκα.
ὀθούνεκα = ὅτου ἕνεκα.
ου + ε = α, Ἀτέρου = τοῦ ἑτέρου.*
ου + η = η, Ἠμετέρου = τοῦ ἡμετέρου.
ου + ο = ου, τοὐνόματος = τοῦ ὀνόματος.
ου + υ = ου, Ἰοὔδατος = τοῦ ὕδατος.

4. ω.

ω + α = ω, ὦνθρωπε = ὦ ἄνθρωπε.
ὦνερ = ὦ ἄνερ.
ω + ο = ω, τὠφθαλμὼ = τὼ ὀφθαλμώ.
ω = οι = φ, ἐγᾦδα = ἐγὼ οἶδα.
φ + α = α, ταὐθρώπῳ = τῷ ἀνθρώπῳ.
φ + ο = ω, τᾧχλῳ = τῷ ὄχλῳ.
So also προὔδωκα † = προέδωκα.
προὐννέπω † = προενέπω.
προὔπτος † = πρόοπτος.

* α occurs in the crasis of the article with ἕτερος throughout its cases: ἄτερος, ἀτέρα, θἄτερον, Ἀτέρου, Ἀτέρᾳ, ἄτεροι, ἄτεραι, Ἄτερα. Remark also that the coronis, or mark of the *smooth* breathing, is added when the word formed by crasis begins with a consonant, as Ἄτερον, not Ἄτερον, the Ἀ sufficiently marking the coalition of τ with an aspirated vowel; so also προὔπτος = πρόοπτος; in ἄτερος and other words beginning with a vowel, the aspirate, if wanted, is marked.

† In these words the coronis is always added.

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31.

(*a.*) *Synecphonesis* (συνεκφώνησις) differs from (*b.*) *synæresis*, (*c.*) *crasis*, and (*d.*) *synizesis*.

a. Means that two syllables in different words, written separately, are to be scanned together; as *ἐγώ-εἰμι*, *ἐπεὶ-οὐ*, *τὸ μὴ-εἰδέναι*.

b. Is the regular grammatical contraction; as in *βασιλεῖ*=*βασιλέϊ*, *τιμῶμεν*=*τιμάομεν*.

c. Is the melting of two syllables in two different words into one, so that they are both written and pronounced in one syllable together; see instances in Rule 30.

d. Is the scanning two syllables in the same word, written separately, as one syllable; as, Œd. Col. 47. *ἀλλ' οὐδὲ μέντοι τοὐξανιστάναι πόλεως*, where *πόλεως* forms an iamb by synizesis: the first syllable of *τοὐξανιστάναι* suffers crasis. So also *ἔα*, from *ἐάω*, frequently occurs as a monosyllable. See an example in Rule 17.

32.

θεὸς may be used either regularly as a dissyllable, or by synizesis as a monosyllable, in all its cases; as,

Œd. Tyr. 697. *πρὸς θεῶν δίδαξον κἄμ' ἄναξ, ὅτου ποτέ.*
Androm. 1251. *Τροίας τε καὶ γὰρ θεοῖσι κἀκείνης μέλει.*
1259. *τὸ λοιπὸν ἤδη θεὸς συνοικήσεις θεῷ.*
Ajax, 1129. *μὴ νῦν ἀτίμα θεοὺς θεοῖς σεσωσμένος.*

In the two last of these examples it occurs both as a dissyllable and a monosyllable.

33.

ε is very rarely elided before *ἄν*. *ἔγραψ' ἄν* is ten times oftener *scripsissem* than *scripsisset*.

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34.

ι at the end of the dative is so rarely elided that the license must not be imitated.

35.

ξένος and ξεῖνος, μόνος and μοῦνος, γόνατα and γούνατα, κόρος and κοῦρος, δορὶ, δόρει and δουρὶ, ἐκεῖνος and κεῖνος, ἑαυτοῦ and αὐτοῦ, σεαυτοῦ and σαυτοῦ, μητέρος and μητρὸς, ἐμέθεν, σέθεν, ἔθεν, and ἐμοῦ, σοῦ, οὗ, ἀμείνονα and ἀμείνω, γῇ and γαῖα, χρῆν and ἔχρην, φάος and φῶς, ὅτι and ὀθούνεκα, ἕνεκα, εἵνεκα, and οὕνεκα*, καθανεῖν and καταθανεῖν, ἀφίστασο and ἀφίστω; ἐπίστασο and ἐπίστω, ἔσται and (in Sophocles) ἔσσεται; the optative third plural in -οιντο and -οίατο, -αίατο and -αιντο, the dative plural in -αις or -οις, -αισι or -οισι, -αισιν or -οισιν (even before a consonant), are used indifferently. To these may be added other Ionic forms, such as Θρῇκες, μέσσος, εἵνεκα, πολλὸς, the uncontracted forms νόος, ῥέεθρον, εὔροος; the genitive -εος for -εως, as πόλεος; also Ἐτεόκλεες, Ἡρακλέους, τειχέων, χαλκέοισι, &c. Also πτόλις, to lengthen the preceding syllable.

36.

The augment is never omitted, except in the rapid speeches called ἀγγελτικοὶ λόγοι, which narrate the transactions occurring off the stage, a knowledge of which is necessary to the understanding of the plot, or which unfold its catastrophe. In many instances the augment may be supposed to be absorbed in the preceding long vowel; as

Œd. Col. 1602. ταχεῖ πόρευσαν ξὺν χρόνῳ, λουτροῖς τέ νιν, where others read ταχεῖ 'πόρευσαν = ἐπόρευσαν, as in ἐγὼ 'τεκον Πάριν, = ἔτεκον.

1605. κτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένοι.

1606. ῥίγησαν, ὡς ἤκουσαν, κ. τ. λ.

* Vide Liddell and Scott, *sub. voc.*

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So also—

σίγησε δ' αἰθήρ. παίοντ', ἔθρανον. πίπτον δ' ἐπ' ἀλλήλοισιν.
γυμνοῦντο δὲ | πλευραὶ σπαραγμοῖς. γοᾶτο δ' εὐνάς.
ἀμφὶ δὲ | κυκλοῦντο. ναυβάτης δ' ἀνὴρ | τροποῦτο.
φθέγμα δ' ἐξαίφνης τινὸς | ᾠώϋξεν. κυκλοῦτο δ' ὥστε τόξον.

"A few Doric forms with $\bar{\alpha}=\eta$ are admitted; as Ἀθάνα, δαρὸς, ἕκατι, κυναγὸς, ποδαγὸς, λοχαγὸς, ὀπαδὸς, κάρανον, ἄραρε, γάμορος, γάποτος. Also, from the Æolic dialect, πεδάρσίος, πεδάορος, πεδαίχμιος*, μάσσων." *Dr. Kennedy.*

37.

The syllable ϑα is added to ἦδης, ἦς, and ἔφης, from οἶδα, εἰμὶ, and φημί. Both οἶσθα (=οἴδασθα) and οἶδας may be used.

38.

"A short vowel becomes long before—

a. A double consonant; as ᾱψυχος.
b. Two mutes; as δῡσπονητος.
c. Two liquids; as σεμνός.
d. βμ, βν, γμ, γν, δν.
e. σ with any other consonant." *Dr. K.*

39.

"A short vowel is common before βλ, βρ, γλ, γρ, δμ, δρ, θλ, θμ, θν, θρ, κλ, κμ, κν, κρ, πλ, πμ, πν, πρ, τλ, πμ, τν, τρ, φλ, φμ, φν, φρ. But a short vowel at the *end* of a word is seldom made long before any of these positions, excepting βλ, γλ, and φρ." *Dr. K.*

40.

"A short vowel ἐν ἄρσει at the end of a word may be lengthened by an initial ῥ, as εἰς ἐμῆ ῥέπον, τί δῆ ῥυθμίζεις;" *Dr. K.*

* These forms occur only in Æschylus. Add also πεδαίρειν in Euripides.—See Porson ad Orest. 26.

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41.

"ι is common in λίαν, ἰάομαι, ἰατρὸς, ὄρνις; long in ὄφις, ὄφιν, κόνις, κόνιν." *Dr. K.*

42.

"οι is common in ποιέω, τοιόσδε, τοιοῦτος, and οἷος." *Dr. K.*

For other peculiarities and niceties of construction, orthography, and prosody, see "Theatre of the Greeks," pp. 483—522., 6th ed. 1844.

43.

a. ἀεὶ may be used either as an iamb, ἄεὶ, or as a spondee, αἰεὶ (Porson ᾱεὶ), or as a trochee, αἰέν.

b. ν ἐφελκυστικὸν may be added to make a syllable long by position before a consonant.

c. ἄν, μου, μοι, με, τοι, γε, and other enclitics, cannot begin a line.

44.

d. The first person plural of the middle and passive in -μεθα, may be made -μεσθα, *metri gratiâ*, if required, as φευξόμεσθα. The Attic form of the future is also occasionally used in such words as φευξοῦμαι, πλευσοῦμαι, φευξεῖσθαι, πλευσούμενος.

e. Note also the phrase ἀτιμάσας ἔχει, &c.

f. None but *short* syllables can be elided.

g. *Long* syllables absorb or form a crasis with an initial vowel in the next word.

h. No *hiatus* is permissible in the Senarius.

i. The penultima of ἀνὴρ, καλὸς, ἴσος, τίνω, φθίνω, φθάνω, is long in Homer, short in Attic.

END OF RULES.

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EXERCISES.

Exercise I.

Rules 1. *to* 8.

1. Explain the terms —

1. Trimeter.	2. Acatalectic.
3. Catalectic.	4. Brachycatalectic.
5. Hypercatalectic.	6. Senarius.
7. Metre.	8. Ictus.
9. Arsis.	

And give the derivation of these names.

2. What feet are admissible in the following places of a Senarius?

1. In all odd places.
2. In all but the last.
3. In the first place only.
4. In the first and third only.
5. In the last.
6. In the even places.

3. Name all the feet that can be used in the first place.

4. Translate and explain Horace's lines, from the Ars Poetica, 251—258.:

Syllaba longa brevi subjecta vocatur Iambus,
Pes citus: unde etiam trimetris accrescere jussit
Nomen Iambeis, quum senos redderet ictus,
Primus ad extremum similis sibi: non ita pridem,
Tardior ut paullo graviorque veniret ad aures,
Spondæos stabiles in jura paterna recepit
Commodus et patiens; non ut de sede secundâ,
Cederet aut quartâ, socialiter.

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5. Does this description of the Trimeter imply greater or less license than the Trimeter of Greek Tragedy?

6. What is meant by *Prodelision?* Give examples.

7. What is noticeable about the quantity of the last syllable of the verse? May it precede a vowel in the next line without elision?

8. Is it ever elided? If so, under what limitation? Give an example, and Porson's rule in Latin.

9. What restriction is there in the use of the initial anapæst?

10. What exception is there to this last rule?

11. What is the rule about the anapæst in proper names?

12. Scan the following lines, marking the feet and the quantities:—

ἥκω, νεκρῶν κευθμῶνα καὶ σκότου πύλας
λιπὼν, ἵν' Ἀιδης χωρὶς ᾧκισται θεῶν,
Πολύδωρος, Ἑκάβης παῖς γεγὼς τῆς Κισσέως,
Πριάμου τε πατρὸς, ὅς μ', ἐπεὶ Φρυγῶν πόλιν
κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῷ,
δείσας ὑπεξέπεμψε Τρωϊκῆς χθονὸς
Πολυμήστορος πρὸς δῶμα, Θρηκίου ξένου,
ὃς τὴν ἀρίστην Χερσονησίαν πλάκα
σπείρει, φίλιππον λαὸν εὐθύνων δορί.

Exercise II.

Rules 8. *to* 15.

1. What is the most usual cæsura?

2. Give the meaning and derivation of *cæsura, penthemimeral* and *hephthemimeral.*

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3. Give examples of these two cæsuras.

4. How many species of the former are there? How many of the latter? Explain the differences between these species, and give examples.

5. What minor divisions, besides these, sometimes occur?

6. Name the cæsuras in the following lines:

σωτῆρι βαίη λαμπρὸς ὥσπερ ὄμματι.
ἢ πατρὶ φῦναι Ζηνὶ πιστὸν ἄγγελον.

What do they show as regards the rhythm of the Senarius?

7. Explain the term *quasi-cæsura?* After what words does it usually occur?

8. What is noticeable in such lines as the following:

Μενέλαε, μὴ γνώμας ὑποπτήσας σοφάς.
Θρῄκην περάσαντες μόγις πολλῷ πόνῳ.
ἔα κακοὺς αὐτοὺς ἀπόλλυσθαι κακούς.

Are they of good or bad rhythm? Are they to be copied?

9. What is wrong in

σὲ τὸν βόλοις νιφοκτύποις δυσχείμερον.

What rule does it violate?

10. What is wrong in

Κρύπτοντα χεῖρα καὶ πρόσωπον τοὔμπαλιν.
Ἄτλας ὁ χαλκέοισι νώτοις οὐρανόν.

What rule do they violate? Correct them.

11. When is a verse to be considered as ending in a cretic?

12. Point out any violations of Tragic metre in the following lines from Aristophanes, Acharn. 1—18.:

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ὅσα δὴ δέδηγμαι τὴν ἐμαυτοῦ καρδίαν
ἤσθην δὲ βαιὰ, πάνυ δὲ βαιὰ τέτταρα.
φέρ' ἴδω, τί δ' ἤσθην ἄξιον χαιρηδόνος ;
τοῖς πέντε ταλάντοις οἷς Κλέων ἐξήμεσε,
ταῦθ' ὡς ἐγανώθην, καὶ φιλῶ τοὺς ἱππέας.
ἀλλ' ὠδυνήθην ἕτερον αὖ τραγῳδικὸν
ὅτε δὴ κεχήνη προσδοκῶν τὸν Αἰσχύλον,
ὁ δ' ἀνεῖπεν εἴσαγ', ὦ Θέογνι, τὸν χόρον.
Δεξίθεος εἰσῆλθ' ᾄσόμενος Βοιώτιον.
οὕτως ἐδήχθην ὑπὸ κονῖας τὰς ὀφρῦς.

Exercise III.

Rules 16. 17.

1. Do the following violate the rule of the cretic or not? Give your reasons.

σπεύδωμεν · ἐγκονῶμεν · ἡγοῦ μοι, γέρον.
ἔσω φρενῶν λέγουσα πείθω νιν λόγῳ.
εἴ μοι λέγεις τὴν ὄψιν, εἴποιμ' ἂν τότε.
κἀκ τῶν σιδέων βατράχους ἐποίει, πῶς δοκεῖς ;
ὃς τᾶδικα λέγων ἀνατρέπει τὸν κρείττονα.

2. When may an apparently cretic ending be really dissyllabic?

3. When may an apparently cretic ending be really tetrasyllabic ?

4. What is noticed about the elision, with ἂν in the first syllable of the cretic ?

5. Correct the following :

ἀμφότερον · ἀπολειφθὲν γὰρ οὐδὲν θάτερον.
ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται.

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6. What correction will make the following not offend against the rule of the cretic?

ἢ νοῦς ἔνεστιν οὔτις ὑμῖν ἐγγενής.
πᾶς γάρ τις ηὖδα τοῦτό γ' ἡμῖν ἐμπόρων.

7. Why are the following admissible?

ἡμεῖς μὲν οὖν ἐῶμεν, οὐδὲ ψαύομεν.
ᾠμωγμένον γε πρόσθεν ἢ σε γνωρίσαι.

What is the quantity of *σε* in the last line?
How then does it come before the cretic?

8. Are the following cretic endings, or not? Give your reasons.

δέσποινα, προδεδόμεσθα· σὺν γὰρ σοὶ νοσῶ.
ἡμεῖς τοιοίδ' ἔφυμεν, ὡς σοὶ μὲν δοκεῖ (or μὲν σοί).
ὄνομα μόνον δείσαντες· οὐ γὰρ δὴ τό γε.
ὡς τοῖσιν ἐμπείροισι καὶ τὰς συμφοράς.
οὐκ ἔστι· παῖς νιν, ὃν ἔτεχ', οὗτός γ' ὤλεσεν.
τί δὲ, σφαγείσης θυγατρὸς ἔστιν τις λόγος;
οὐκ ἔστιν· ἄλλως λέκτρ' ἔγημεν Δωρίδα.

How can you easily correct any of these?

9. Why is the cretic ending *οἴκοθεν* allowed with *ἠγεῖτ'* in the following?

ἔξεστ' ἀνάσσειν, ὧν ὅδ' ἠγεῖτ' οἴκοθεν.

Give another similar instance.

10. Sum up in two short rules all the observations with regard to the cretic ending.

11. In what respects chiefly does the Comic differ from the Tragic Trimeter?

12. What is different from Tragic rule in any of the following lines?

Πατὴρ τὸν υἱὸν σωκρατίζειν βούλεται·
καὶ τῆς περὶ αὐτὸν ψυχρολογίας διατριβὴ
ἱκανὴ, λόγων ἀπόνοια πρὸς τοὐναντίον.

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χόρον δὲ Νεφελῶν ὡς ἐπωφελῆ λέγων,
καὶ τὴν ἀσέβειαν Σωκράτους διεξιών.
ἄλλαι δ' ὑπ' ἀνδρός εἰσι κατηγορίαι πικραὶ,
καὶ τῶν μαθητῶν εἷς πατραλοίας ἐκτόπως.
εἶτ' ἐμπυρισμὸς τῆς σχολῆς τοῦ Σωκράτους.

Exercise IV.

Rules 17. *to* 24.

1. Describe Tragic Tetrameter Trochaic Catalectic.

2. What must be cut off from the beginning to make it equivalent in structure to the Senarius?

3. Scan and mark the feet in

ἡμέραν ἐπισκοποῦντα μηδὲν ὀλβίζειν, πρὶν ἄν.
ὁ δὲ λόγος τίς ἐστι Φοίβου; τὸν συναντήσαντά μοι.
τίνα συνάντησιν; δόμων τῶνδ' ἐξιόντι τοῦ θεοῦ.
ἔα· τίνος δέ σοι πέφυκε μητρός; οὐκ ἔχω φράσαι.

4. Where is the dactyl of a proper name admissible?

5. What limitation is there with regard to feet preceding a tribrach in the 7th place?

6. When must the second foot in the verse be a trochee or tribrach?

7. What feet are admissible in Anapæstic Dimeters?

8. Explain the terms—

1. Dipodia. 2. Base. 3. Parœmiac.
4. System. 5. Synaphæa.

9. What limitations are placed upon the use of the dactyl in Anapæstic Verses.

10. How does the parœmiac differ from the other lines in

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a system? What limitation is there with regard to the use of particular feet in it?

11. What is the rule with regard to the simultaneous ending of a metre with a word?

12. What is the only syllable in a system that may be indifferently long or short?

Exercise V.

Rules 25. to 34.

1. What is the only hiatus allowed in Anapæsts? Give an example.

2. Scan, and mark the feet and name the lines in the following system:

Ἀλλά σ' ὁ Μαίας πομπαῖος ἄναξ
πελάσειε δόμοις,
ὧν τ' ἐπίνοιαν σπεύδεις κατέχων,
πράξειας, ἐπεὶ γενναῖος ἀνὴρ,
Αἰγεῦ, παρ' ἐμοὶ δεδόκησαι.

3. Give the nominative singular and plural of ὁ αὐτός, with crasis. To what cases of ὁ αὐτός is crasis not applicable?

4. Answer the same questions for ὁ ἐμός.

5. Explain the effect of crasis where the article precedes an aspirated word.

6. What are the elements of the following?

1. ἄδοξεν	2. κἤνος	3. μοὔστιν
4. χἠ	5. θἠμέρᾳ	6. ἐγᾤδα
7. χὦσα	8. θοὔδωρ	9. ὀθούνεκα
10. κἄτα	11. οὐδέ	12. τἄριον

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7. Compound together the following, with the usual crasis:

1. τὰ + ὅπλα	2. καὶ + εἰς	3. τοῦ + ὕδατος
4. μέντοι + ἄν	5. ἡ + εὐγένεια	6. ὦ + ἄνερ
7. οἱ + ἄνδρες	8. τύχῃ + ἀγαθῇ	9. καὶ + ἀρετῇ
10. μοι + ἔδωκεν	11. ὁ + ἐκ	12. ἦτοι + ἄν

8. Decline ὁ + ἕτερος.

9. What is the rule as to the insertion or omission of the diacritical marks, — accent, coronis, &c.

10. Distinguish between —

1. Synecphonesis,
2. Synæresis,
3. Crasis,
4. Synizesis,

and give examples of each.

11. What is noticeable about θεός, and ι of the dative?

12. What letter is usually elided in ἔγραψ' ἄν?

Exercise VI.

Rules 35 to 44.

1. Mention the Ionic forms that are admissible in Tragic Iambics.

2. What is the rule for the omission of the augment?

3. Explain the meaning of ἀγγελτικοὶ λόγοι, and state in what respects they differ from other parts of a tragedy.

4. Mention some admissible Dorisms.

5. To what words is the paragogic -θα added?

6. Mention all the cases in which a short vowel becomes long.

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7. Before what letters is a short vowel common? Is there any difference in the usage when the vowel is in the middle or at the end of a word?

8. How do you account for εἰς ἐμὲ ῥέπον?

9. In what words are ι and οι common?

10. What are the three forms of the Greek for *always?* Mark the quantity.

11. What is the future of φεύγω? Mention any varieties of inflection which it undergoes.

12. Point out the mistakes in the following:

οὐκ ἂν γινοίμην σοῦ τε καὶ μητρὸς φίλος.
ἅλις τὸ κείνης ἆθλον, κοινόφρων δὲ σοί,
καὶ ζῆν θέλοιμ' ἂν καὶ θνήσκων λαχεῖν ἴσον.
γνώμης δ' ἐπάκουσον, εἰ πρόσαντές γ' ἦν τόδε.
κλεπτῶν γὰρ ἡ νὺξ, τῆς γὰρ ἀληθείας τὸ φῶς.
εἴσ' ἔνδον φύλακες, οὕσπερ πολλοὺς λήσομεν.
λέγοιμ' ἂν ἤδη· νῷν γάρ ἐστιν δεσπότης.
αὐτὸς πιρέθηκε τὴν ὑπ' ἐμοῦ μεμαγμένην.
ἐκεῖν' ἐκεῖνο τοὺς ἀδικωτάτους λόγους.
ἔα κακοὺς αὐτοὺς ἀπολωλέναι κακῶς.

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Exercise VII.

Arrange the following in metre, using ν ἐφελκυστικὸν, elision, &c. where necessary, and accent all the words.

ὡς κακης μητρος εκυρσατε, ω τεκνα.
ὡς ωλεσθε νοσῳ πατρῳᾳ, ω παιδες.
ασιτος δε κειται, ὑφεισα αλγηδονι σωμα.
ωνομαζετο δηπου τις των Λαϊου.
γηρυεται σου γλωσσα ὁμοια μορφῃ.
παυσει δε θυμου, καί στρεψεις καρᾶ παλιν.
αναγκη ταῦτα δραν, μηδεν αγαν εγκελευε.
τις δητα αν ειη ὁ προσθᾶκων τηνδε ἑδραν.
και μη συ γε ουπω επιστᾶσαι σωφρονειν.
προς τα επη τουδε εχοιμι αν λεγειν πολλα.

ὡς οντα παιδα εκερτομησας με δηθεν.
δυκεις νῦν τουτο γε ειναι σμῖκρον πημα;
ἠτις γε σωφρων· παντα δε εστι κακα σοι.
εοικας ουδεν ερειν, ὡν πατηρ χρῃζει.
θεαμα ομμασι δυσθεατον ὁρᾳς.
προσγελωσα αψυχον εικω σωματος.
ταδε παλαι δη ωπται και βεβουλευται.
και τις ποτε εστιν ὁν γε ψεξαιμι εγω τι;
θεοι ισασιν ὁστις πημονης ηρξε.
ισασι δητα σην γε φρενα αποπτυστον.

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Exercise VIII.

Arrange the following in metre, and accent.

παρες μοι θαψαι και κλαυσαι τουσδε νεκρους.
και ει νεᾶ παραινεσω, πιθου μοι, πατερ.
μη με διαβαλῃς στρατῳ, ω σπερμα Αχίλλεως.
αυτος μεν Ξέρξης ζῃ τε και βλεπει φαος.
Πολυδωρος, παις γεγως Ἑκαβης της Κισσεως.
ἦ γαρ εοιιν Δια ποτε εσπεσειν αρχης;
ποσον τι ην πληθος Ἑλληνιδων νεων;
ὁταν κακα φευγῃς, αει καλος εστι πλους.
θεοι σωζουσι πολιν θεας Παλλαδος.
αυτη δε εἶμι την γαιαν Εριχθεως.

και ἐξει πονους δυσλοφωτερους γε τωνδε.
μη μοι κερδος προτεινων, ειτα αποστερει.
ομματα μεντοι προεκαλυψατο επειτα.
ἦ παιδα γε πατρὸς φερτερον τεξεται;
τί δε εστι, διδασκε με, Αιγεως τεκνον.
χθονος εσχατη Κανωβος πολις εστι.
ἡμεις δουλευσομεν εν φαει, ω θυγατερ
εστι αρα, εστι πολις Αθηνων απορθητος.
Αιγει τῳ Πανδῖονος ξυνοικήσουσα.
τις ουν, ᾱκοντος Διος, εστι ὁ λυσων σε;

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Exercise IX.

Arrange in metre, and accent.

χθονος Τρωϊκης ὑπεξεπεμψε δεισας.
κιρκοι ου λελειμμενοι πελειων μακραν.
τα επι σοι κακα στενων, παλαι δη αλγω.
ἑρκος γαρ ασφαλες εστι ανδρων οντων.
επει ησθετο ηδικημενη προς ανδρος.
γαμει τοιουτον γαμον, ᾧ ασχαλᾳ ποτε.
ουδαμως φιλοξενον το-επος ηκουσα.
ιδων πικρας των εμων γαμων τελευτας.
ηδη γαρ εμοι παντα δη πλεᾶ φοβου.
απεστρεψε εμπαλιν λευκην παρηϊδα.

Αχαιοι εχουσι Τροιᾶν ἐν τῃδε ἡμερᾳ.
ὁταν γυνη μη διχοστατῃ προς ανδρα,
φρασον, ει ῥητον Θεορτον ἢ βροτειον.
λευσσων δε πελας ταφου την εμην ακοιτιν.
πως Θελει Μηδεια λειπεσθα μονη σου;
ταυτα τορως επεξελθειν δει μακρου λογου.
χαιρε, κηρυξ, των Αχαιων απο στρατου.
ἦ εξανισταται Θρονων προς δαμαρτος;
συ δε κακος κατθανει κακως, ὡσπερ εικος.
Ἑλλας ουκ αν ανασχοιτο σε Θανειν αμαθιᾳ.

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Exercise X.

Arrange in metre, and accent.

εκπεμπει δε συν εμοι πολυν χρῡσον λαθρᾱ.
εχω παλαι βλαβης φαρμακον το σιγαν.
μαλιστα, ὁταν περ Αιγισθος μολῃ οικαδε.
εγιγνετο δε εν κακοις ουδεις αρωγος.
μεθες νυν τοδε αγγος, ὁπως μαθῃς το παν.
φυλαξ εμων δωματων, γενεθλον Ληδας.
ὅπως τί χρημα παθῃς ; που φρενων ει ποτε ;
τί δε χρημα εστι ; τινα βοην δομοις ἱστης ;
ελεχθη θανειν προς ὁδοιπορων τινων.
ουδε οἱος τε ην φερειν εγχον βραχιονι.

πως ουν κελευει νιν μολειν εσταλμενον.
ου εχεις δε μνειᾶν του παροντος βιου ;
μη δητα εργασῃ με τουτο, προς θεων, ξενε.
και σὔ κομιζου εισω, λεγω Μηδειαν.
ερω ὡδε, αναξ, ὡσπερ ελαβες με αραιον.
δυστηνος εμη μητηρ πάρᾰ εκ Τροιας.
πειθοιο αν, ει πειθοιο, ισως δε απειθοιης.
μη εκδιδασκε με ειναι κακην τοις φιλοις.
που δε εστι ταφος του ταλαιπωρου εκεινου ;
ω φιλαι, ευτυχουμεν μεν τα κατα οικους.

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Exercise XI.

Arrange in metre, and accent.

και το νικασθαι πρεπει τοις γε ολβιοις.
αλλα αυθις εγω φανω αυτα εξ ὑπαρχης.
ουκ ακλητος μεν, αλλα ὑπαγγελος ἡκω.
ω αει μεγιστα τιμωμενοι τησδε γης.
ἡσυχοι δε παντες Αχαιοι, εχοντες ναυς.
εοικε χρησειν αμφι των κακων αὐτης.
νυν δε εν τίνι σχολῃ κακου εστι ὁ τλημων.
ἁρᾶς επαισε των κυκλων αὐτου αρθρα.
και πῶς; ελπις δομων οιχεται Ορεστης.
ὁρων σε ευπρεπουσαν πολλοις αλγεσι.

αυτος τε και το πλοιον· ου λεγω ψευδη
δυστἔκμαρτον ιχνος παλαιας αιτιας.
ιουσα αγγελλε, πρασσε τα-επισταλμενα.
ποιου γαρ ανδρος μηνῦει τυχην τουδε;
ταλας ηυξομην τροφαισι, ὡς πτορθος τις.
ἱμειρειν μαχης ουτοι εστι γυναικος.
τελει τας εμας ευχας, Ζευ, Ζευ τελειε.
ω σωμα εφθαρμενον ατἴμως και-αθεως.
κελευει αγειν οπᾶονας δορῦφορους.
αλλα ηδε γε ειργασται αυτον ουδεν κακα.

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Exercise XII.*

Translate into accented Greek, the Greek words corresponding to the quantities marked.

⏑ –	⏑ ⏑	– –
Of Gods.	Take[7].	Swear.
All together.	To feet.	Thou shalt do.
A turn.	A husband.	Of enemies.
Thou mightest suffer[7δ].	O Creon.	Of a holy (man).
Of mortals.	Speak.	It is enough.
Friends[f].	These things.	By an oath.
Justice[a].	The land[a].	Rejoicing.
A cable[a].	Great.	To pay[3].
It seems.	Mine.	Thou shalt say.
Mine[apm].	To fire.	To come[1].
That I may kill[7].	In flight.	To abide[4].
Of two hands.	For the sake of.	I will anoint.
That he may touch[7].	Of thee (*poet.*).	Of sons.
Of the girl.	Me.	Mean[af].
To die.	The mind[a].	She goes.
I am wise.	The very things which.	Thou wishest.
A husband.	To the hand.	To us.
Of one[f].	The feet.	Much[af].
Flights[ap].	O father.	Of you.
To obtain.	Children.	It shall be.

* In this and all the subsequent exercises, where the English only is given, the Greek must be sought in the Index. The numerical and literal references are to the list of tenses, &c., inserted after the Preface of this book.

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Exercise XIII.

⏑ ⏑ ⏑

Great (things).*
Death.
Livelihood[a].
I came[7].
Sweet.
I suffered[7].
Friendly (things).
Of a mother (τοκὰς).
To a daughter.
Blessed (Gods).

– ⏑ ⏑

Companions.
Bodies.
Who[np].
Last (λοίσθιον)?
Of a palace.
No one[a].
I heard.
Dispositions.
By pains.
Ye behold.

– ⏑

All things.
Happiness.
These (men).
Hands.
Persuade thou.
First.
Doing[f].
My (things).
More.
Holy (things).

– ⏑ ⏑

With which[ap].
Of an eye.
A barbarian[a].
Of a thing.
More (things).
Of the air.
Nightly.
Trojan women.
Send ye.
In apparitions.

* English words in parentheses are to be omitted in the Greek.

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EXERCISE XIV.

⏑ ⏑ –	⏒ – | ⏑ *
To wives.	Stab ye.
To partake of.	Spare ye.
Of the head.	An apparition.
Bring forward.	Many[f] (an one) at least.
Of a curse.	Such (things) as.
A generation[a].	Willing[f].
Of wisdom.	Wretched (woman).
I look into.	Old[a] (man).
By practice.	Dragged away[2of].
Of great (men).	Ray.

⏑ ⏑ –	⏒ – | ⏑
Hateful[a] (women).	O mother.
With difficulty.	Pitiable[f] thou.
Of moderate (men).	But we.
He can.	Report thou.
Of the palace.	They rejoice.
In chambers.	He is dead.
Of livelihood.	With lamentations.
To do-wrong.	Most disgracefully (§ 97.).†
Of a steward.	Let us hasten.
In feasts.	They followed[14].

* The perpendicular line marks the end of a foot.

† Numerals in brackets, with § prefixed, refer to the sections in Wordsworth's Greek Grammar.

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Exercise XV.

– ⏑ –

He signifies.
To proclaim[4].
To gain[4].
That he may touch[11].
To men.
To be nurtured[20].
To the Argives.
In an ancient (city).
To be silent.
Having been stripped.

The true (things).
To silent (women).
In tents.
To avenge.
He was fond of.
Men of all kinds.
Of relations.
To Cāsandra.
He leads.
Of the men.

⏑ – | ⏑ – ||

Of a free (city).
The writings of laws.
Leave off argument.
Of a lately-slain (lamb).
In a desert.
Underground (ways).
The wiser[a] (man).
This clatter.
What[p] we suffer.
Great anger[a].

Concealed[17r].
Looking on.
I will answer.
To (ἐπὶ) the hearth[a].
The very clearest (words).
But he was successful.
Thou shalt appear base.
For my sake.
The (things) not friendly.
The gates of darkness.

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Exercise XVI.

– – | ⏑ ⏒ ||

Humours of the mind.
To return (give[7]) thanks.
He seeks to come[7].
Being guarded.
Of (one's) neighbours.
We alone[f].
They were holding their hands.
He is about to speak.
To be wise.
To persuade (men to do) this[p].

⏑ – | –

She rules.
Where Hades.
Old (cities).
Of Minerva.
To be present.
It has been done.
To the best (cities).
Having heard.
To send against[7].
Justly.

The spear was successful (flourished).
A friend to himself.
May the walls fall[7]. (§ 150.)
Of a dear mother.
The Grecian[n] army.
Thou farest badly.
Ye killed[4].
Many cities.
Being honoured.
He shall buy.

He may assemble.
Having[npf].
Of women.
Searching.
To be able.
Of paternal (gods).
I will undergo.
Insulting[f].
Thou shalt become.
He might be mad[22d].

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Exercise XVII.

– ⏑ –

Of masters.
Of eyes.
The good (men).
I am gone.
5 Thou shalt avail.
He was prospering.
They were accomplishing.
From (ἐκ) garments.
Because that.
10 Thou lookest into.

⏑ ⏑ ⏑ ⏑

Hostile (things).
Shrieking forth.
Deadly.
Suppliant.
25 Daughters.
Regal (things).
Having many children.
Unholy.
Destructive.
30 Lately married.

– ⏑ ⏑

Of the heart.
Having caused to dwell.
To know[12].
He is being saved.
15 Happening.
It coincides.
To hope[4].
Even if I am successful[7].
It is loosened.
20 Pleasantly.

– ⏑ | – ⏑

Another greater (thing).
To the slaves.
They did not die.
When thou camest.
35 Into danger.
To the rulers.
O thou who didst bear me[7].
And having been slain[22].
The queen[8].
40 O basest (man).

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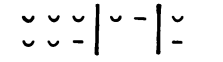
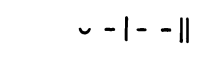
Exercise XVIII.

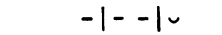


O aged Priam.
Useless (are) these (things).
But I fled[7].
And in the light of hospitality.
O Hecuba, in (διὰ) pity[g].
O Polymestor, come[7].
It is Polydorus.
They went (away) flying.
O Hecate, I fly-from thee[a].
And I killed Pelias.



I will, while alive, give up.
To pay[3] the penalty.
But what, on the other hand, do I suffer?
I, a bride.
With-friends already.
O woman, thou art mad.
O friend, hasten.
A fair-haired head.
He flies[x] first.
He may touch the head.

Of the sons of Priam.
To overlook[1].
Of enemies.
Of the king.
Shrieking forth[f].
Deadly[apm].
To overlook[7].
In royal (garments).
Being citiless.
Of daughters.



Some one signifies.
And to proclaim[5].
For he may touch[11e].
To men.
And let us be silent.
Having been stripped[20f].
To the Argives.
To have been nurtured[20] indeed.
In tents.
To (men of) all kinds.

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Exercise XIX.

Penthemimeral Beginnings.

Thou wastest words.
But will thou expel me ?
For I do not love thee.
Away, O vain (woman)!
And thou thyself at least art grieved.
These are no longer (alive).
Bitter ends[a].
He gives to us.
He wailed aloud.
She advances trembling.

But thou shalt cease from anger.
But thou shalt receive gifts.
Having taken[f] the robes.
To let off[7] banishment[p].
A lifeless image[a].
The women's houses[a].
Creon who begat[4] (him).
Hearing thou rejoicest[f].
For thou shalt delight us.
Quitting[7f] the chariot.

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Exercise XX.

Penthemimeral Beginnings.

O, soft[n] skin!
A royal bride.
We shall slay.
One must dare this'[p].*
Not I indeed'.
A sweet thought.
Others I will lead home.
O wretched (woman).
But in vain was I suffering.
Go, as quickly as possible.

Giving[p] the ornament.
And the fine robe.
She rules young.
I bore[2] them.
Pity entered me.
Part has been said[17].
But grow ye.
And I reproached.
Having married a royal (bride).
Now therefore I praise thee.

* An ' at the end of an English word means that the Greek word is to be elided.

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Exercise XXI.

Penthemimeral Beginnings.

I come, having been bidden [20].
What thing dost thou wish?
Helping-to-*seize*.*
It can't be otherwise.
I was erring [2] then'.
I will go out of the land.
We shall become.
A harbour appeared [17].
By doing [3r] what thing?
I-swear-by Earth [a].

Swear by the ground of the earth.
For many reasons.
Creon expels me.
But I entreat thee.
And (by) thy knees [g].
What, I pray, did he answer?
We were childless.
He dares to act the villain.
May ye two be happy [e]!
Opinion injured [5].

* Where a doubt might be felt as to which English word should be looked for in the Index, the initial letter of the proper word is put in *Italics*.

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Exercise XXII.

Penthemimeral Beginnings.

I Talthybius am come.
And the two Atridæ.
Ah me! what wilt thou say?
Hast thou come-to-*f*etch[7] us?
Thou art undone, my (ὦ) son.
And I standing by.[7]
Be silent, ye Achæans.
Be silent, silent (O people).
I die willing.[f]
To be called[17] a slave[f].

So much[P] he spake.
He drew forth from the sheath.
And springs came forth[2].
Of (thy) dead[7] daughter.
O daughter, I know' not.
Many being present (§163.).
The unrestrained mob.
But boastings of the tongue.
Hecuba, I carry this'[9].
(My) mistress', thou art undone.

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Exercise XXIII.

Penthemimeral Beginnings.

No new thing thou tellest[4].
Thou hast mentioned a living (woman).
Hecuba, why delayest thou?
But thou art loitering.
The house' of Agamemnon.
I cannot [18] (*with* ἄν).
It is necessary to dare.
Nothing of these (things).
Into this country
But by (πρὸς) whom dies he?

An avenger of (her) husband.
And in the light of friendship.
He did not deign[4].
Pity[5] us.
I was a queen once.'
Once' being mother-of-fair-children.
Citiless, deserted.
Ah me! wretched[f].
Giving[p] rewards.
How then? what wilt thou do?

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Exercise XXIV.

Hephthemimeral Beginnings.

Fearing[4] he-sent-me-out-secretly.
To the house of Polymestor.
And the vote which is (τὴν) decided[20w].
For I-too was not dead[2].
But if it is (allowed) to (τοῖς) slaves,
Unsightly in sordid-clothes.
For she (it was who) killed[5] him.
And excelling[f] in beauty.
But what (things) you must give-in-return.
And I beg-back the then' (bestowed) favour.

But she is as-good-as (ἀντὶ) many.
Dragging[p] (them) from the altars.
I am ready to save (thee).
But what[p] I said before (εἰς) all.
To give thy daughter as a victim.
For in this they are weak.
But when (thy) child perished.
But I could wish[g] (*with* ἂν) to suffer[7].
And try-to-persuade'. But thou hast an excuse.
The name of *n*oble-birth.

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Exercise XXV.

Hephthemimeral Beginnings.

Passing[f] beyond the houses[a].
We had indeed a certain tower.
She herself taking[7] the sword.
Hecate[a] dwelling in recesses.
But come! spare nothing.
Medea, in slavery[r].
Born[12] of an excellent father.
Not now have I seen for the first time.
On account of (οὕνεκ') vain words.
And I too had no business.

Thou camest[7] to us, thou camest.
For I also having spoken[f].
I saved[5] thee, as they know.
But the faith of oaths is vanished.
If I shall fly at least (from) the land[a].
His children to wander (as) beggars[a].
Sure-proofs' to men.
Thou hast told[4] what' thou hast told[4].
Why standest[5] thou confused[20]?
Assuredly these (things) are fated.

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Exercise XXVI.

Hephthemimeral Beginnings.

And in truth (δή) upon his head a crown.
Medea, fly, fly!
The princess is dead.
Thou hast told[4] (me) the best news[s].
But I praised every-thing[p] to the man.
And putting down[7f] the golden crown.
Overjoyed[1-f] at the gifts[d].
Falling on[7] (some) seats[d].
And already dragging (his) limb?
It sent forth (ἵει) a wondrous stream.

Well hast thou spoken[4], daughter.
Enough thy daughter's death.
Wishest thou to fall to earth?
But, O mother dear to me!
No-bride, without-*n*uptial-song.
Hail, O mother, hail.
O daughter, clasp[11] thy mother.
Most basely destroyed[7] Troy.
Thy daughter[s] dead[7-r].
Agamemnon having sent[4g].

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Exercise XXVII.

Hephthemimeral Beginnings.

Here the gold is.
None of the Achæans (is) within.
Ah me! again-and-again, (my) children!
My friends[f], strange (deeds) have been done[17].
But ye will not fly (*οὔτε μὴ with φεύγω*[7γ]).
Do ye wish' (that) we shall fall upon[7γ] (them)?
Dash down, spare nothing.
Thou shalt not see (thy) children alive.
And the bodies' of thy two children.
But I will depart out of the way.

Having heard[4] a noise[g] (– –) I came[7].
Echo, giving (forth) a noise(˘ ˘ ˘).
O-Polymestor, O unhappy (man)!
Who made (*τίθημι*[4]) thine eye blind?
And she killed these children.
But Hecuba with the women.
(My) father Priam gives (me).
But the Achæans knowing him (to be) alive[v].
And then the plains of Thrace.
They wrought[11] dreadful deeds.

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Exercise XXVIII.

Hephthemimeral Beginnings.

The wife of this man kills him.
Will ye not drag him, servants?
Shut ye (him) in; for (the word) has been spoken.
Already to (πρὸς) this house[a].
And may we sail[5d] prosperously to (our) fatherland.
He slew my son.
Else (ἐπεὶ) inform[4]-me-of this[a].
In addition to these (things), now hear[4] (me).
But for the sake of Agamemnon.
But first, O basest of men.

And excelling[asf] in beauty.
For he wrongs us in no respect[a].
And-do-not (μηδὲ) slay[7p] my son.
But, O dear face (γένειον).
Who injuring[p] their (τοὺς) friends.
Already the third day (φέγγος).
Slave, what saidst thou, I pray?
Ungrateful is your race.
My mother, unhappy (woman)!
But Priam groaned immediately.

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Exercise XXIX.

Two Complete Metres.

The wretched'(woman) groaning[4] dreadfully.
But the thin robes of thy children.
And she flies rising[7] from (her) seat[P].
With the unseen jaws of poison[P].
And all had (there was to all) a fear to touch[7] (it).
And enwrapping[4] the body.
I was led[9] to a Grecian house.
For in truth (δὴ) having killed[7f] thy husband.
On account of bed and couch.
He has turned-out' the basest of men.

With whom he will chiefly associate.
But I being' deserted, citiless.
Thou shalt seem useless and-not wise.
It is not so with (to) me, fear not[4γ8].
And a refuge for my-own sons.
Badly hath it been done in every way.
But if accident shall banish[1] me'.
But thou dost not relax from thy folly.
While-flying, I held up to thee a light.
With the outside edges of the sail.

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Exercise XXX.

Two complete Metres.

Friends, strange' (things) have been done there.
With the most excellent Trojan-dames.
What sayest thou? Hast *thou* wrought[17] the-deed?
Didst thou, Hecuba, dare (to do) this daring?
About to mention[f] the tombs of Priam's-sons.
Let-be, who is the man I see yonder.*
O unhappy' (one)! for I mean myself.
It is necessary to dare, even if I succeed[7y].
Him once I bore[7] and-carried[2].
And (his) Thracian friend destroyed him.

For a most unholy deed.
But, as a painter, *s*tanding-away[20].
See[14] and-*l*ook-around[4].
I was a king once; but now—
The slave[f] of thee. Wretched[f] (that) I (am).
Once being mother-of-fair-*c*hildren, but now an old-woman.
And now the most miserable of mortals.
And to the bitterest-enemies.
Ancient possessions of Priam's-sons.
Holding their (the) friends (as) enemies.

* Compare τί τόδε ἔπος εἴρηκας; τίνα τήνδε γυναῖκα προσείδες;

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Exercise XXXI.

Endings. – | ⏑ ⏒

Of Pallas.
And-weak (things).
Of the other.
Kindly-disposed.
Those in the midst.
We are using.
Masters.
I am mad.
Of infants.
I blame.

Prosperous (men).
About to report.
Wretched[a] (woman).
Of a calamity.
Of hopes.
He is gone away.
Well-born (men).
An attack.
I followed[14].
Of bodies.

I will arrange[10].
Lords.
Prudently.
With thy hand.
In houses.
I know.
Into the hands.
He will receive.
With the (help of the) gods.
Rich (men).

In another direction.
Of bones.
Of mothers.
And of children.
We are delaying.
Out of the land.
Thou regardest.
Thou hast wrought[11].
Of Sīsўphus.
I ought.

(*Turn over.*)

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EXERCISE XXXI.— (*continued.*)

Endings. – | ⏑ ⏒

It appears.
In misfortunes.
He touches.
Thou groanest not.
With a sword.
We touch.
I see not.
To know.
Of the knees.
Easily.
I was perishing.
We are suffering.
Of deities.
This land.
She perceived[14].
He has turned out'.
And-not supposing.
He is left behind.
To (εἰς) friends.
Of one's (the) neighbour.

Thou lookest at.
He perishes.
O lady.
Does it happen?
In-want.
Everywhere.
He will suffer.
Hard-to-*fi*ght-with[ap].
Safely.
Of barbarians.
To die[7].
Glorious.
Of companions.
Of shields.
To happen.
A device.
To tell[3].
Being umpire.
Before suffering.
Thou didst give out[14].

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Exercise XXXII.

Endings of two feet and a half.

And the gates of darkness.
It is necessary to know.
Thou oughtest to signify.
Thou hast in the palace[p].
Does he remember me[g] at all (τι)?
Thou wilt signify by word.
Now friends to me.
A pious man.
But what (is) the sign?
Hast thou concealed[4 f]? *
Thou shalt be repelled with violence.
(The way) by which we shall escape.
Erring-much.
And I foretel to thee.
Most unholy[a].
Of the bounds of the land.
If I shall be taken[21].
No small trouble.
Even-if I am about to die[7].
And plotting[f].

But we alone[f].
Of an unhappy slaughter.
With swift foot.
Whom[p] *I* slew[4].
Within the palace[p].
And-I-will-*st*and-aloof.
Most-hard-to-*fi*ght-with[d].
The-due-*r*eward[p].
He is severe to thee.
One-must bear evils.
Thou shalt grieve to-hear[r].
I will begin to speak.
A deadly field[a].
Thou shalt be banished from the land.
As I will tell thee.
Gold in his palace[p].
To hymn[4] a strain.
But keep quiet.
Nor do I blame.
We dwell in comfort.

* Cf. *δτιμάσας ἔχεις*, &c.

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Exercise XXXIII.

Endings of two feet and a half.

To nurture in the palace[p].
One (τινα) of-Priam's-sons.
Much-frightened.
Like (δίκην) enemies[g].
As a hunter.

Nor does the land nurture.
With thine own evils.
Having-spoken-accurately.
To slay my son
To speak the-truth[p].

To bad men.
Thou doest (things) not just.
Being clever in speaking[e].
Not very clever.
Not unknown to one's friends.
A bulwark to the palace[p].
I will fly the land.
And having betrayed[7-f] thee.
Give this to us.
To address friends.

And thy gains.
We were in the light.
By (ὑπὸ) enemies[g].
Since thou shalt appear base.
You ought (ἔχρην) to nurture the boy.
Tossing-about.
She is present (πάρα) from Troy.
He possesses in the palace.
But still I will tell (it).
The son of Achilles.

If (it is) lawful to hear.
The Corinthian land.
I praised these (things).
Hast thou found this?
I am lost.

I do not stand-aloof.
Most safely.
Of designs.
I will kill the king.
The pleasure of words.

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Exercise XXXIV.

Endings of three feet and a half.

The Chersonesian region[a].
The hearth was destroyed[22].
From a blood-stained son.
To give thee this satisfaction.
And to subserve justice.
To plan[t] this murder.
Not to look in-his-face.
But what need of me (possesses) thee.
But this is dear to me.
Seest thou what[p] we suffer?

But thou oughtest to signify.
The youngest of Priam's-sons.
But may it be an evil to (his) neighbours.
From the left hand.
Of the double equipment.
But they, like (δίκην) enemies.
(One) calamity greater than (another) calamity.
And having slain thy enemy.
Briefly I will tell (it).
(His) wife, a bitter *h*ouse-watcher.

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Exercise XXXV.

Endings of three feet and a half.

Fear not us, Creon.
Overcome by-superiors[g].
Being[sf] hostile to me.
And to his *n*ewly-married bride.
As they tell me[d].
Deprived[17] of her husband.
Miserable one, I perish!
I will cast (thee) forth from (our) land (*τερμόνων*).
As I (am) umpire of the speech.
An accessible landing-place.

And to look-on iron.
Has some plan been found?
This (is) a still more-grievous evil.
Farewell (my) plans!
The last smile of all.
In this Corinthian land.
In my sacrifices.
Living they shall delight thee.
But I am overcome by misfortunes.
But they fight with the spear.

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Exercise XXXVI.

Endings of three feet and a half.

Fight not with those-in-power.
From a young arm.
But now for the-very-*l*ast-time.
Of my addresses.
But they fill up the funeral-pile.
She shall close thine eye (in death).
In rich houses.
A relative of the Dioscŏri.
That I may die free[f].
Shall we be slaves in the light?

He signified this speech.
The wind-pipe.
Ye who nurtured[4] me with-delight.
The newly (made) rulers.
But wretched woman (that) I (am).
Surrounding[m] her head with robes.
But be[14] propitious to us.
But he is always kind.
With a countless army.
Me a most wretched (woman).

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Exercise XXXVII.

Endings, with three feet and a half, containing one long word, as in — μῶν βεβούλευμα. .ακῶς ;

Thou wilt bewail a fond father.
Not to-be-deprived-of the land.
Keep these (men) despoiled[4].*
Before it fall-upon[4] any-one[a].
Art thou sending me from the land, Creon?
The silent are wise.
And thou art not banished-from the land.
And if fortune[p] stand-by[7].
Not failing[5] one's-friends[d].
But thou hast done well (in) coming[7x].

To be in-love-with this marriage-couch[g].
And joining-together the race.
Thou hast adorned these words.
Of the *n*ewly-married bride.
To thee I *d*eclare-it-beforehand, lady.
Whose murder[p] thou threatenest.
He has wrought many friendly (deeds).
I will not depart[21].
And being-in-*w*ant[p] of friends.
And his anger has ceased.

* See note on page 59.

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Exercise XXXVIII.

Endings of four feet and a half.

Hades dwells[17] apart from the Gods.
This man's wife, a bitter *h*ouse-watcher.
Thou art mad, and longest to gain evil[g] (things).
Thou oughtest to rejoice, revenging thyself.
The change of my beauty.
The oracular Dionȳsus spake as-follows (τάδε).
I lost[4] (them) not, but have (them as) friends.
Now hear[4], since thou shalt seem base.
What (ὡς) intolerable evils have been wrought[17] by thee[d]!
There is need of the presence of these children.

But the name shall be called upon thy tomb.
Or living, I will here complete my life.
Priam, and Hector's spear was flourishing.
These things I will say briefly.
And wishing to assist my own children.
Bending his knee in the midst of the bed.
I give to thee thyself (αὐτῷ σοι) the same (things) to keep.
Lest the boy being left an enemy to thee.
They ravage these plains of Thrace.
My son[a], and thy gains.

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Exercise XXXIX.

Endings of five feet.

Scowling, and angry with her husband.
Taking[f] (thy) two sons with thyself.
Contests for the newly married.
I will track this murder, even in silence.
Dwelling[f] in the recesses of my hearth.
Enduring the designs of her betters.
I held up to thee the light of-safety.
Ye women think ye have everything.
To relax the great rage of (his) heart.
Wise[f] art thou, and skilled in many[g] evil (devices).

Thou fearest me, lest thou shouldest suffer anything unpleasant.
Both the father, and the bride, and my husband.
By (μὰ) the mistress whom I revere.
I came hither' from Iolchian land.
This speech (that) has been spoken (is) true.
And suppose they are dead[5]; what city will receive me?
They entered-together[7] the hull of the Argo.
But thou, I suppose, didst[8] these (things) in-thy-sober-senses.
I see (μὲν) that I have erred[1] (§ 164.).
(My native) city, (a thing) dearer to me at least, than children.

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Exercise XL.

Quasi-cæsura.

In silence entering[7f] the palace[p], where the couch was laid.

Women, as regards good[p] (μὲν), are most helpless.

After having wronged[4a] (your) friends, to look (them) in the face.

4 And, evil minded, I designed[11].

Stab[p] me! spare not! I bore[7] Paris.

O mother! O thou that baredst me![7] I am indeed (δὴ) going below.

Give (it)[7β]; leave[7γ] me not childless; I am undone[9], my-friends.

8 Having taken[a] the matter into (his) hands, to reject[11] this.

The following resemble the quasi-cæsura, as they have the chief break in the sense, after a stop, and generally with elision, at the close of the third foot; but they differ from those above in having also a penthemimeral cæsura.

Having married the daughter of Creon, who rules the land.

Since one-day this' will be, that I (may punish my) enemies[d].

And one kisses (my) hand', and another my fair head.

4 Ungrateful is the race' of you, who (ὅσος) popular (arts employ).

Being absent when thou camest[7] hither; but when I came[14].

First (μὲν) tell[7] (me of the) boy[a], whom from my hand —

7 And to call (them) thy sons, but servants to me.

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Exercise XLI.

Single lines.

He must ask Helen as a victim[P] for his-tomb.
O voice of Minerva, dearest to me of the gods.
Ye citizens of Cadmus, one must speak seasonable (words).
O, by the gods, yield, and be-wise[4].
For she (it is who) has ruined[4] him, and brings him to Troy.
Weighed-down[20] with rage (on account) of the arms of-Achilles.
Directing the helm, not (*μὴ*) lulling his eyelids to sleep.
Alas then (*ἆρα*) for this wretched calamity[S]!
But why art thou thus dispirited, lady, at my present (*νῦν*) speech?
He (is) master by the vaticinations of such-men.

For the daughter-of-Tyndaris is most fair in form.
O Eteocles, most excellent king of the Cadmeians.
Why, I pray, shouldest thou grieve when-all-is-over?
I am come, bringing clear (tidings) from the army from thence (*τἀκεῖθεν*).
Why, I pray thee (*τί μοί ποτ'*), stranger, dost thou groan thus (*τάδε*) about me?
For a city when-prospering honours the deities.
Every one both laughs and-mourns, in compliance with the will of God (*σὺν τῷ θεῷ*).
I both demand-back the favour then (conferred), and I implore thee.
For what should I live when thou art dead (§ 163.), my-brother?
She is called a mother, but in no respect resembles a mother.

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Exercise XLII.

Single lines.

But what thou oughtest to give-in-return, when I ask-it-back (§ 163.).

Ares[a], and Enyo, and blood-thirsty Fear.

Root-and-branch, as it seems, the race has been destroyed.

Each of them leads a band towards the gates[g].

Thou hast ruined (me) then (δῆτ'), my brother!*

In vain, then, as it seems, we have come.

A prophet concealed beneath a hostile land[g].

Call nothing great; seest thou not what calamity thou art in? (ἵν' εἶ κακοῦ;)†

If there shall be accomplishment (fruit) in the oracles of Loxias.

Snatch[4γ] not my (the) child from my hands.

A friend[a], who has met-with[5π] such calamities.

Such are the inventions of those men.

And what-sort-of face shall I show to my father when-I-appear[22π]?

O Zeus, and Earth, and tutelary gods!

Thou at least wert my mother's friend rather than mine (κἀμοῦ).

Assuredly (ἦ δῆτ') he would be justly false-to-his-name.

For it is impossible (οὐκ ἂν γένοιτο) but that these things should be so.

But all Troy hates (him) and these plains.

But lord with-lord and brother with-brother.

City, nurse, staff, guide of (my) way.

* ὦ κασίγνητον κάρα. κάρα is frequent in these periphrastic vocatives; as, ὦ κοινὸν αὐτάδελφον Ἰσμήνης κάρα.

† Cf. ἐς τοσοῦτο μωρίας, *to such a pitch of folly*; and in Latin *ubi gen-* &c.

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Exercise XLIII.

Single lines.

But leading us to the funeral-pile of Achilles.
Bringing[p] clear proofs of the-report.
She (is) near thee; look no-more in-any-other-direction.
This city hath escaped the yoke of-slavery.
Take courage; an efficacious plan shall-be-found.
There is indeed (γε) much need for-me[a] to die-with (my) daughter.
Most (things) are well in six (of the) gates.
O stranger, give[7] now, by the gods, some sign.
And though-thou-wert[v] an excellent prophet, thou wert long-ago in error[9].
Such (things) seemed-good to this magistracy of the-Cadmeians.

As (ὁποῖα) ivy to an oak[g], (be sure) that (ὅπως) I will cling to her (τῆσδε).
Is it quite needful to see[7] this palace?
Such (things) thou mayest (πάρα) rejoice-at and weep-for.
Suffering wrong (κακῶς), with wrongs he retaliated.
O remembrance of the dearest of men to me.
Both the present and future calamities of the-sons-of-Pelops.
Children[a], wives, and abodes of ancestral gods.
(Know) that if-I-can-help-it (ἐκοῦσα) I will not let-go this[f] child (of mine).
Fight, my-sons; now (is) all at-stake.
Assuredly (ἦ) it is hard for one who speaks[v af] with-truth (εὖ) to fail-entirely.

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Exercise XLIV.

Crowned with supplicatory branches.
Filled[1-f] with ship-wrecks and corpses[s] of men.
Yield to parents justly angered.
Thou answerest much[p], but the journey is being-delayed.
But that thou mayest know, I tell (thee) more clearly.
I heard the word, (and it was) by no means friendly.
But if thou wilt do this[p], thou shalt praise me.
To all you Cadmeians I proclaim this[p].
It appeared-good to the Argives in no doubtful way.
But thou, O wretched-woman, contend not with thy betters[d].

But every ship was rowed in flight disorderly.
Hear, O-thou-Nemesis, of him who is lately dead[7-r].
May he come[14-d] both as-a-saviour and a reliever of disease!
Thou mayest tell the sons[d] of Ægyptus this[p], when-thou-hast-arrived[7-r].
Thou receivest then (δὴ) the conclusion of my addresses.
Friends, I venerate the deities about the Nile.
Would that I had first left[7] (this) life!
Him I bid to signify all[p] to me.
The men have died slain-by-each-other's-hands.*
Let (me) go[7], let (me) go! Whither shall I let (you) go[7-y]? Let (me) go, I pray (ποτέ).

* ἐκ χερῶν αὐτοκτόνων. αὐτὸς has a peculiar meaning in αὐτοφόνος, αὐτοκτόνος, αὐτόχειρ, &c.

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Exercise XLV.

Single lines.

Pitiable[f] (art) thou, my child, and wretched woman I!
They struck[4] the salt-sea foam, by (ἐκ) word-of-command.
But there (in the house) of Hades I shall lie, apart-from-thee.
O cheerful light of the day of-vengeance.
Insult; for now thou happenest to-be-prosperous.[-f].
Such (words) he spoke, with (ὑπ') very desponding mind.
And-I-too intreat thee, even though* (καὶ-περ-ὅμως) I am[-] a woman.
Alas! what shall I do? whither (go and) end my life?
I say that thou shalt look-upon the death[a] of Agamemnon.
For the God of-himself sufficeth, when-he-willeth[-] to help.

Enviable (is the man) who (ὅστις) is fortunate in (εἰς) his-children.
Thou wouldest come, O stranger, deserving-of-obtaining[7] much[ep].
For Atreus (is the) ruler of this land, this-man's father.
But I am unholy, having slain my mother.
I shall a slave[f], though-I-am[-] (sprung) from a father who-was-free.
Just like (ὅμοιος—ὥσπερ) vapour, he appears-bright from the tomb.
But by (πρὸς) what man[g] is this remedy provided?
The palace[p] breathes bloody-reeking murder.
For what reason dost thou send me away, Creon?
But in a short word I will tell many (things) compendiously.

* καίπερ, whether in one or two words, always takes a participle.

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Exercise XLVI.

Single lines.

Thou askest (things) which thou shalt gain; for the favour (accords) with my-desire.
The feast[a] of Thyestes on (of) his-child's flesh[g].
But we are deprived of actually (γε) fifty children.
But speedily all were manifest to be seen[7].
Hephæstus, sending-forth a bright flash (from) Ida.
But (it is) to thee (that) the cessation of these evils belongs (τείνω εἰς).
But many (things) contribute to this dread[g].
Tydeus, whom they say to be-the-son of Œneus (*add* πατρός).
But he neither delaying, nor overcome by sleep.
There is no easy escape from calamity.

O Polynices, I pray thee in-some-respect to hearken to (be persuaded by[20]) me.
The marriage (had) not (been) blamed by-us[d] to this day (εἰς τόδ' ἡμέρας).
Report me (to be) the wretchedest of all (women).
To the Gods again, O lady, I will pray.
Know now well that this evil is not-yet (μηδέπω) at-its-crisis.
Thou shalt seem to be (φύω[h]) useless, and-not wise.
Have then (ἄρ') these (things) thus been determined by thee[d]?
What new thing on-the-other-hand (αὖ) is there, son of Laïus?
How knowest thou? by what hast thou conjectured this?
Money[p] finds friends for men.

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EXERCISE XLVII.

Single lines.

O daughter wretched for-thy (of) untimely fate[s].
But these please (me) whom[d] I ought most to please.
I think an harmonious cry is rising-clear in the city.
Let-alone what-remains, for in-these-things (ταῦτ') thou art ever fortunate.
These (things) are not written on tablets.
But seeing (them) wounded[17m] (with) mortal wounds[a].*
She lives, and shall close thine eye, when dead[7rgf].†
We are undone[14], my-mother, and I pity thee.
Leave me' alone; my son (is) deprived of thee (as) a protector.
The light dashed[4] above the lake Gorgōpis.

I admire thee; thy calamity (is) at (ἐν) its-beginning, and-not-yet is-at-its-crisis.
Thou hast a warm heart over a cold-business[dp].
And both breathed-forth together their-wretched life.
Thou wastest words; for thou wilt (οὐ-ἂν-ποτέ) never persuade[4o].
But dost thou (ἦ) think that-thou-art-come[7] to a city of women?
Alone I will join battle with my kinsman.
Ah me! I faint, and my limbs totter.
He is not so foolish, as to wish (who wishes) to die.
What sayest thou? What man (τίς ἀνδρῶν) was it who-dared[4r] this[p]?
But I myself-also share-in this calamity[s].

* See Wordsworth's Greek Grammar, §. 140. † *Id.* §. 150. Obs.

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Exercise XLVIII.

Single lines.

But the people[s] of Minerva, who (ὅσος) lie dead, (are) enough.

But I will not permit[4d] (*with* ἂν*) thee to inhabit the-land.

She is near thee, with (having) her-back[p] upon the ground.

Thou concealest some evil, and hidest (it) in (ὑπὸ) darkness[d].

But where (is) Œdipus, and the famous riddles?

But what is it old man? grudge not to tell[4] (me).

Art thou vexed in thy (the) ears, or in (ἐπὶ) thy mind[p].

It is impossible† that thou shouldest honour[3e] this dead-body.

Convey thyself, Antigone, within the palace[p].

(Is) not this the wife of the greatly-*b*lessed Priam?

And then it dashes on (εἰς) this roof of the Atridæ.

And fare-ye-well, for already is darkness enfolding me.

Old fall-short of-new alliances.

I will not say[4d] (*with* ἄν γε) speak evil (words) over thy good-fortunes[d].

He who does (the deed) pains thy mind, but I thy ears.

But the first and the last in-the-running (δραμὼν) holds-the-*fi*rst-place.

And the two sons of Atreus and the Achæan people.

I will tell thee; and do thou obey[14] the prophet.

But thou therefore fearest me, lest thou shouldst suffer something harsh.

First (μὲν) thou dost not know that-thou-art* a stranger[12].

* See Rule 16. *b*.

† On the constructions of ὅπως, see Jelf's Greek Grammar, § 805.

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Exercise XLIX.

Single lines.

She lies, polluting her unhappy head in dust.
By-how-much good-*a*dvice is the best of possessions.
We are utterly-undone'; we suffer unexpected (things), O-queen.
That thou mayest bury[4] thy dead daughter, lady.
What shall I (ἦ γὰρ) ever live to marry (living marry) thy son[d]?
Ye shall not find them drinking beer.
Behold, touch an *a*ged-woman with thy dearest hand.
Thou art undone, my son, snatched[20] from thy-mother.
Behold, touch with thy hand thy dead children.
Thou dishonourest this land of Pelasgian men,
(=This land which thou dishonourest belongs to Pelasgian men.)

I will clearly signify (it) to Agamemnon's wife.
Thou sawest the daring-deed, which he reproached (us with).
I am ashamed to be called a slave, when-I-am[r] a queen.
I wish not in-return-to speak ill of the prophet[a].
For I weep, bemoaning the misfortune of this house.
O dearest, at least (ἀλλὰ—γε) I will embrace thy mouth.
So-much[p] he spake; and all the host prayed-after-him.
Wild beasts and mortal-men harm him in-some-degree (τι).
With-many other chastisements of his-father.
For the whole race of-prophets is avaricious.

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Exercise L.

Single lines.

Receive at-my-hands (μοι) these appeasing libations.
Bring me near, mother, that I may touch thee[g].
But now may there be a happy deliverance from-evils.
Be silent, ye Achæans, in silence let all the people be.
If (ἢν) ye say[r] anything to-please (πρὸς χάριν) the mob[d].
For one ought not at-all (τι) to say things-pleasing to the ears (γε).
He stood upon the summit of the mound, and near (him) I.
But ye all[f] with beloved attendants.
Be witness my-steel, and sword that-has-heard-my-*o*ath.
What, I pray (δῆτα), (is the) second-thing (that) thou wishest to learn of-me.

I know the assemblage of the nightly stars.
But wilt thou banish me, and-in-*no*-way respect my-prayers?
Thou wast not then (ἄρ') a *f*alse-prophet, but a true-one.
Safe, guarded in my palace[p].
Take[7] many chiefs, sons of Ægyptus.
It gives-one-*s*pirits to dwell-in a well-built house[ap].
Behold, I let-off Hermione from slaughter.
I know not; thou shalt signify this by thine-own speech.
Well (ἀλλ'), it shall be well completed, and I shall obey thy words.
A wise prophet thou, but loving injustice (to-injure).

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EXERCISE LI.

Single lines.

None of the Achæans (is) within, but we alone.
But what again is this trouble of the kings (that) thou art-come with (bearing)?
I will go; but I was a fool long-since listening to thee[6].
It has been taken, as the-fire-signal clearly (πρέπει) tells[7].
And he will kill us with curses, if (ἤν) he succeeds.
Private houses of captive women.
I say-so; he is dead, just now *fresh*-killed.
I will send (some one) to fetch[3*] Tīrĕsias hither, Creon.
Soon by my-servants' hand thou shalt be thrust-out by force.
We will pray (them) to save[4] this city.

Thou shalt learn a joy greater than-thou-couldest-hope (than hope) to hear.
Is the gold here? but what (is) the sign?
And who is-the-killer, and who lies (here)? speak.
Lead thou to the front; (we) must not delay.
For my son too (τε) has perished, dying-for his-country.
By-all-means, by-means-of thee at-least; for thou art a pious man.
O prophet, how truly then (ἄρ') hast thou accomplished[4] thy (the)-saying.
Joy creeps-secretly-over me[8], calling-forth[8] a tear.
What need is there, pray, of the presence of these children?
My disposition was by-no-means tyrannical.

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Exercise LII.

Single lines.

Not yet hast thou given, but perhaps thou shalt give satisfaction.

But dost thou (πότερα) regard the visions of dreams as convincing?

O fatherland, how much I now remember thee[s].

O father, in what misfortunes do we wretched lie!

And in truth (μὴν) thou at-least dost not-yet know (how) to be prudent.

O daughter, the life of thy brothers is ended (ἔῤῥᾠεν.)

Heard ye, my friends[f], the wail of the Thracian man?

Ah me! Zeus *k*nows-full-well this thing (word).

Deprived[20] of two children in this day.

My-friends, new calamities have been wrought within the palace[p].

But in (εἰς) all (things) thou hast been[7] unfortunate, father.

Alas, alas! what a great evil for mankind (mortals) (is) love[p].

My child, Antigone, come-forth before the palace[p].

This man (ὁ + ἀνὴρ), O lady, shall be unburied.

Smite[s], spare not (μηδὲν), striking-out the doors.

How (is it that thou) dost not fear, uttering such words?

How I mourn thee, more than the dead[p].

Being in fact (δὴ) suspected of (having caused) the fall of-Troy.

But the Achæans knowing[7] that one of-the-sons-of-*P*riam was alive[v].

Dreadful, dreadful (art) thou, and art coming (ἐπι) to dreadful sufferings[a].

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Exercise LIII.

Single lines.

But it is needful for us to regard (look to, πρὸς) one soul [a].
What dost thou design, I pray (ποτε)? where art thou, pray? Wretch (that) I (am)!
O much (πολλὰ) hated [20] handicraft!
But for Agamemnon's sake, to kill my son.
Woman, silence is (brings) an ornament to women.
For no-one is free, except Zeus.
Hades is enriched with groans and lamentations.
And seize an opportunity for this [sp], whatever (is) quickest.
I am used to the race of-women.
For my children (τε), and my-mother earth, my-dearest nurse [d].

This work assuredly (δὴ) is-being-completed, and-does-not (κοὐ) delay.
Either being a relation, or having some excuse.
But hear me where-you-are (ὦδ'), for here (τῇδε) I too will speak.
And fearing [4f] a greater calamity for-family and for-city.
O dearest [v] Ajax [n], O person (ὄμμ') kindred to me!
Taking him in (ἀμφὶ) his-hands [d], with mighty strength.
Thou seest a sight *h*ard-to-look-on with the eyes.
Both Priam was living, and the spear of Hector flourishing [2].
Teucer is-here, just (come) from Mȳsia.
He entered with many charioteers.

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Exercise LIV.

Single lines.

O Zeus, may he who is the cause of these evils not escape-thy-notice[7].*

Pray (that those things may) be accomplished, which[s] my heart loves.

But we-ourselves are plundered within by ourselves.

Ah! ah! (*αἰαῖ*), Prometheus, I groan-for thy pains.

The man hath perished, Teucer, be-sure-of† this[a].

Now be right-well sure† that I am ashamed of this[p].

Such things thou wilt-be-sure-to-have (*τοι+ἂν ἔχοις*), if-thou-dwellest-with[w] women.

Ah me! what wilt thou say? what (*ἦ γὰρ*) is-he any where near?

It is a man's care, let not woman contrive-it.

My friends (*ἄνδρες φίλοι*), first-of-all I wish to report[4].

I know[5], and-nothing can I (*ἔχω*) reply to this[p].

Swearing by force to plunder the city of the Cadmeians.

For I-am-going where (*ἐκεῖσ', ὅποι*) I-must-go.

For he is clever at finding[7] escapes even from inextricable-difficulties.

Thou art said and thought to have recovered[4] our prosperity (*βίον*).

And I cannot[s] (*with ἂν*) look-at thee[a] straight in the face (with straight eyes).

But where is Ajax (*add ἡμὶν*=can we find), that I may tell (him) this[p].

Man, and woman, and-whatever is between these (*τῶν*).

I see this-man getting his deserts.

To his enemies[a] at all events (*γε μέντοι*), not to his friends[a] may he do some (harm).

* The second aorist optative is the favourite tense for expressing wishes.

† See Rule 35.

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Exercise LV.

Single lines.

Thou wilt give trouble, lady, as it seems (thou seemest).
(He is) not within, but lately has gone[7] away.
Are not these great evils to hear of from (πρὸς) slaves[g]?
For not vulgar[a] the art[a] I have acquired[11].
Behold ye what (οἷα) I a god suffer at-the-hands-of (πρὸς) the gods[d].
Do not then (νῦν) dishonour the-gods, being saved[17] by-the-gods[d].
Such penalties pay I for-my-errors[g].
But the-gods guard these (things) both of-old and for-the-future.
These words are full of much folly.
Which (ἃς) no mortal shall keep his breath and-look-on[τ].

But come (εἶΓ), Electra, set-fire-to this palace[ap]
And I see neither (κοὐτε) generals, nor admirals.
He hated[2] one-who-hated-him[τ]; and thou too didst know this.
Menelaus, cease[11], with (having) a mind exasperated.
Avaunt, O foolish-woman, and rid[4] me of-my-pains.
He was said[9] to turn a bloody hand upon his-enemies[d].
O land of the-Danai, and dwellers in (of) horse-taming Argos.
In-open-air, being fastened with chains.
The anger of divine Minerva, as he spake-and said.
We women are the most wretched of mortals.

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Exercise LVI.*

Line and a part.

It is grievous[p] (*μὲν*) to me to judge-of other men's evils,[a]
But still it is necessary. || Now everyone embraces me,
Now those that want thee[g] flatter me. —
Of-what-kind? what didst-thou-know[12r] concerning this matter,
(That) thou spakest[4]? || To proclaim battle for the Argives,
If we shall appear everywhere base (sons) of Teucer.
But either honourably to live, or honourably to die,
Becomes the nobly-born. || And from him (*τοῦ δὲ*) Labdacus
They say was born[7], and from him (*τοῦδε*) Lāius.
How then shall I escape[7r] the blame, so-as-not-to-commit-injustice (*μὴ 'δικεῖν*), judging[4] thee?
I cannot[e] (*with ἄν*). || Was it not he who did these (things),
Whom you say has nowhere set foot against (the foe) (*συμβῆναι ποδί*).

But this affair falling[7] on me unexpectedly,
Has destroyed' my life. || Who manifestly with the gods
Am hateful, and the army of the Greeks hates me. —
Assuredly (*ἦ μὴν*) Zeus one day, although† his thoughts are selfwilled,
Shall be (brought)-low. || Shall I not be rid[21]
Of anger? What aileth me, when the gods provide well? (*gen. abs.*)
Haughty-in-expression and full of pride,
Is the speech. || And Lāius my husband,
Desires to find-out (learn[7]) the child who-was-exposed[20].

* The two parts, divided thus ||, together exactly make up a Senarius.

† See note on Exercise XLV.

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Exercise LVII.*

Line and a part.

For this[p] shall not help him, so as not (*τὸ μὴ οὐ*)
To fall dishonourably. || Do not, by adding (giving) to evil an evil
Remedy, make (*τίθημι*) the misery greater than the calamity. —
But I, ending[f] the strife, *persuaded*[4] *one-son* to come
Under-truce to-the-other-son. || I mean Cūsandra,
Since Zeus hath made[4] thee possessed of sense[p].
Both enjoyment of gold is-gone, and thy sons,
And thyself farest thus. || But them when-bound[m]
He-fell-upon-and[7w] mutilated in the folds, as men. —
The strange-maiden seems a clear interpreter
To want. || For-some-one[a] to open the bolts and to show
To all the Cadmeians the parricide.

These-two[f] some contest, as I seemed[2] to see,
Commence together (*ἐν ἀλλήλαισιν*). || But I know *that we are flying-from*[w]
The land[a], and are-in-want[w] of friends. —
The gold, if thou wishest[t] to tell the-truth[p],
Slew[4] my son. || But happens somehow
My son Œdipus to-discover[7] the enigma of the Sphinx.—
But O thou-who-inhabitest[w] the bright regions of heaven,
Zeus, save us and the-city. || And I invoke at the same time
Hermes the Conductor beneath-the-earth to lull me well to sleep.

* The Greek of words in Italics is to be transposed from the first to the second line, and *vice versâ*.

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Exercise LVIII.

Line and a part.

But (*ἀτὰρ*) tell me this, having-turned-back again,
How-great (*πόσον τι*) was the number of the-ships. —
|| But it is not fit to suffer
The same-man always to-be (*καθίσταμαι*[12]) unfortunate.—
For the Hellenic *army* happens to-be-moving[v]. —
—— —— ||A herald from the Athenian army
Coming[7], told[4] thy son Xerxes[d] these (things). —
And to me may come[7r] evil blame, as a slave[d],
But to thee as a queen[d]. || Was it (*πότερα*) to-ally-himself to[3r] any-one[a],
Or being a relation, or what reason had he[1r]? —
And then the hard-mouthed *colts* of the Ænianian man
Carry (him) violently. || Of the Corinthian land
To be[10] the head (*τὰ πρῶτ'*) with my brothers.

Know (*μὲν ἂν*) clearly that as far as numbers are concerned (*πλήθους ἕκατι*) the Barbarians
Would-have-had-the-*best*[4] in ships. || O Teucer, not with a single *vote take-and* (*λαβὼν*) kill me,
But with a twofold-one, both mine and thine.
But my son falls, and his father stands-by,
Darius, pitying him (*σφε*). || How, when flourished[3] Troy, and around the tower guarded still the city.* —
Having married[4] a royal-maiden, and brothers for *my* children
Begetting. || For owing-to (*διὰ*) her daring,
Deprived of-my-father, I became the murderer of my mother.

* See Rule 35., *ad finem.*

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EXERCISE LIX.

Line and a part.

Strophius the Phocian having enquired and made-clear
The way. || How deserted[f] shall I be saved[21],
Brotherless, fatherless, friendless, if thou diest[7]? —
Like a wild-beast, I pursue the blood-stained dogs[f],
Groping-along all the-wall[a]. || Nor, as (ὁποῖ') a man
Who-is-wise, does he guess new (things) by the old. —
O dearest of men, Priam, and dearest thou,
Hecuba, I weep, when-I-look-upon[v] thee[a]. || This[p] is so,
But tell me this, glad (to hear)[r], if (εἴπερ) thou knowest.—
Short and clear the tale, Argives[f] in race
We boast ourselves. || (Know that) Menelaus (μὲν) prospers,
But that thy father, and I, and-thy-sister are ill.

But now, knowing nothing, I came[14] where I came,
And suffered[2] fearful (things). || For I know many mortals[g],
Who-have-become[12x] base, nothing wronged[7]. —
Who coming-to the land[a] of-Hellas[a], not the statues of the gods
Feared to rifle. || O would I that I then (μὴ γὰρ οὖν) should live no longer,
Unless I-can-draw[3] my dark sword against ('π'=ἐπὶ) her[d]! —
For I am come holy (ἱρὸς, ⏑ ⏓), pious, and bringing
Help to these citizens || I wretched am undone,
For my-enemies let forth every rope.

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Exercise LX.

Line and a part.

Not now for the first time, but oftentimes, Creon,
Report has hurt[4] *me.* || And on-her-head[d] a shady
Thessalian hat covers her face (her the face).* —
My child *Eteocles,* not evils all-together to old age
Are attached. || And such *a calamity*
Thou mayest (*πάρα σοι*) groan in-addition-to (*πρὸς*) the former-one[d]. —
Think not, I pray (*μοι*) that from pride or (*μηδ'*) obstinacy
I am silent. || He rushed at once to the-bridal
Bed[p], tearing his hair with both hands. —
But if I drove them from palace[p] and city
When-thou-camest[7w] a stranger. —
For *I hear-of the present*[12]
Wretched misfortunes after (*ἐκ*) the former-ones.

The greatest (*μὲν*) (thing was), if any one happened-to-fall[7d] into disease,
There was no help. || For well I know that
Ye are all ill with an incurable disease (*acc. cogn.*). —
Immediately taking[7npf] swords from-their-garments somewhere,
They stab my-children. || Learn all things in-a-word,
All arts for mortals (come) from Prometheus. —
But to him (thus) raging some-one of the gods shows (a sword)
For it was no man[sp]. || To die appeared[4] to me
The best; no one will gainsay my-designs[d].

* When the part and the whole affected are put in the same case, it is called in grammar — *σχῆμα καθ' ὅλον καὶ κατὰ μέρος* · as, *ἃ ἔτυψέ μιν χεῖρα.* In *Τρῶας δὲ τρόμος ἔλαβε γυῖα ἕκαστον,* the distributive makes a third accusative

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EXERCISE LXI.

Line and a part.

Groping-for all the-wall[a], like a huntsman,
Striking, knocking. || But I foretel to thee,
Thou shalt die; this word (that) has been spoken (is) true. —
Yea moreover (*καὶ μὴν*) number, most excellent of contrivances.
I discovered[7] for them. || And in many other (respects) he is happy,
And it is allowed him to do and say what[p] he chooses. —
Ajax (*μὲν*) in-no-respect seems to have-the-worst,
Nor-the (*χὠ*) son of Tydeus. || Must I then (*ἆρά μοι πάρα*) groan
Losing such a partner[gf] in-thee (*σέθεν*)? —
Zeus, Zeus, be-thou[14] the beholder of these things,
And save the wretched-one. || But, as quickly as possible (*ὅσον τάχος*),
Go ye within, after-having-kissed' (*dual*) the throne[p] of-your-fathers.

No man of-bravery thinks-it-right secretly
To slay his (the) enemy. || For I shall not endure
To see[τ] the companions of my wife. —
Such things thou mayest (*πάρεστιν*) to-gain-for-thyself[14] from me,
Bestowing and receiving kindnesses.* || What (*ἦ*), art thou the-man (he)
Who savedst[4] this-man and me from many toils? —
O king Apollo, propitious hear them[g] (*dual*),
And me besides them. || Will-ye-not, as quickly as possible,
Cast him out somewhere (*ποι, with gen.*) in desert islands?

* *εὖ δρᾶν, to bestow a kindness; εὖ πάσχειν, to receive a kindness.*

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EXERCISE LXII.

Line and a part.

O sons, O saviours of the home of my-father,
Be silent, lest (ὅπως μὴ) some one hear[10]. || O friends,
May we be[14e], with God's help (σὺν θεῷ), his-saviours!—
May they, flourishing in freedom-of-speech, inhabit
The city of renowned Athens. || But I tell you publicly, that
I incur (have) the greatest blame, owing to them[g] (ὕπο).—
And indeed I would not (κοὐδ' ἂν) by grieving thee a little, choose
Myself[f] to find[7] great gain. || Since (γὰρ) we found[7] not
The man on his-couch[p], we failed[7] of-our-hopes.—
To speak and listen[4] in turn is-in-my-power,
And-no-one shall repel me, till-I-do-so (before). || Do I (ἦ) clearly see
Menelaus' daughter here (τήνδε), queen of-the-palace[p]?

Grecian men, fellow-traders-with Menelaus,
Approached[7] the shores. || Him from Troy to me
His father Priam gives, to nurture in-the-palace.—
O aged-man, who formerly didst sack[7] the city of the Taphians,
Heading-an-expedition. || As *about-to-tell-of*[3rf].
The *concealed*[17] sepulchres of Priam's-sons in Ilium.—
But dreadful threats, and murder against each other
Was-just-arising[9], as is wont. || And it would have *ended* (τελευτῶσα ἐγίγνετο πληγή)
In blows at last, nor was there one (ὁ) to-hinder-it[3r] present.

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Exercise LXIII.

Line and a part.

He killed-him, but though (*εἰ*) he chose[9] to kill,
He deemed him not *worthy* of-a-tomb. || Coming[7] back to-his-home[P],
The wretched Thyestes found a safe lot.—
I will keep him (*σφε*) off, go before the palace[gP],
I will darken his-eyes. || Her (*τήνδ'*) thou mayest (*πάρα*) see,
Shedding tears many and for many-things.—
And on this (*ἐν τῷδε*) taking[7] the goad into his hands he applied it
To the-colts[d] together. || He was found to be[v] a coward,
Coming contrary-to my designs.—
And a report of this[P], into the Achæan host
Coming[7], destroyed me'. || But when I came[14]
To-Phthia[a], I marry the slayer[P] of Hector.—

Be-it-so! what (*τίς*) beginning of evils am-I-to-tell thee first,
What (*ποῖος*) end[P]? || Not by strength must-one-conquer
Women, but in the pine-trees I will conceal my body.—
O Priam, dearest of men, and dearest to me
Of women[n]. || There came[7] three goddesses (to contend) about beauty,
To the hiding-place of Ida (Idæan), to (*παρα*) Alexander[a].—
Adrastus swore this[P] to his two sons-in-law,
To reinstate[3] them-both in (*ἐς*) their fatherland. || But she is within
Bewailing her sister, and the misfortunes of-her-family[P],

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Exercise LXIV.

Line and a part.

Now therefore I wish to give[7] libations to-my-brother,
Present[f] to-him-absent. || But sometimes from the couch[p]
She leaps at-full-speed, like a colt from the yoke.—
But of this[p] I have no (*οὐ πάρεστι*) assurance, nor know (have) I what to-say[γ],
Pouring[f] out this *sacred-mixture. || But in-sooth going
To the bulwarks[s] of the Trojans, joining-battle unassisted (*μόνος μόνοις*).—
O most foolish, and deprived of sense[p],
What do ye? || Tantaleius, going[7] to Pisa
With swift horses, marries the daughter of Œnomăus.—
Thou (*μὲν*) going[7], whenever (*ὅτ' ἂν*) opportunity induces thee,
Within this' house[p]. || But hostile though I be[γ],
As many[s] are-present[γs], I report but-*few evils.

"Thou first, O Zeus, for (*καὶ γὰρ*) it-is-fit, assist[4]."
Thus-spake[2] the prophet. || But now an-old-woman, and childless at-the-same-time,
Citiless, deserted, most miserable of mortals.—
O Son of melodious mother, one[s] of the Muses,
And the Thracian River Strȳmon.— || But thy body
Imitated[20] shall be laid-out[21] on (*ἐν*) the bed[p].—
With (having) this art (*μὲν*) always thou dost serve
Both the city and-me. || For thine (was) the forethought,
And from thy hand I received[11] the cup.

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EXERCISE LXV.

Line and a part.

But why (ὥνπερ οὕνεκ') I fall at (ἀμφὶ) thy knee[a],
Hear[4]. || In the old (πρὶν) time at least happy[f],
But now, if any one else (is so), a most unhappy woman.—
And seeing[7] (them), he shouts, "Hail, strangers, who?
Whence are-you-journeying? || Thou knowest, where (ποῦ ποτ') thou art in-thy-speech[gp],
Thou art already mad[12], even before thou-wert-*o*ut-of thy-mind[p].—
O Pylades, we shall die, but how we shall die,
Let us see[7]. || But immediately the one (ἡ μὲν) to her father's palace[p]
Rushed[4], but the other to her (the) newly-(married) husband.—
But I have some hope, that for (ἐπ') a prosperous marriage[dp]
I am come to-lead-the-*b*ride. || In time instructed (learning[7])
Both thou thyself shalt be, and thy fellow-traders (and-the f. t. of-thee).

I cannot (*with* ἂν) without him (τοῦδε) avenge
My children.[d] || For *by-bidding*[4w] *a stranger*
Rule the ship, thou hast confounded[4] all these (things).—
There is nothing better than a wise friend,
Not riches, not *s*upreme-power. || But one must call-him-*h*appy[4]
Who-has-ended[4w] his-life in pleasant prosperity.—
O sons, O saviours of your-father's hearth,
Be silent all. || But if the gods a better
Judgment have, happy should I be.

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Exercise LXVI.

Two lines.

We however (μὲν οὖν) leave and do not touch (it);
But thou delayest, so that I wonder[t].—
For forsaking[7] his own children, and my mistress
Jason will-enjoy a royal marriage[p].—
Which, pray (πότερος ἄρ'), of you here is *called*
By-name (ὀνομάζω[17π]) Pylades? This I wish first to learn.—
Ah! (ἰὼ) paternal soil of Argive land,
In this light of the tenth year I am-come[14] to-thee[a].—
But the-light garments, the-gifts of thy children,
Ate-into[2] the white flesh of the unhappy-one[f].

What sayest-thou? Hast thou done[17] this' deed, as-thou-art-said?
Hecuba, didst thou dare this inconceivable daring?—
I-cried-aloud (μὲν) long-since, through (ὕπο) joy,
When the first nightly messenger of fire came.—
When leaving[7] this royal palace[p],
The daughter of Zeus set-off[22] towards the sea.—
O light, O four-horsed gleam of the sun,
O earth, and night, which (ἣν) I used-to-look-on[9] formerly.—
But these children, thinking nothing
Of evil[p], are coming-forth, ceasing[17] from running[p].

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Exercise LXVII.

Two lines.

Thou sayest (words) soft to hear, but within the mind[p]
I have a horror, lest thou shouldst[4] plan some evil.—
Thou art-softening, but my self-willed-obstinacy
And harshness of temper cast not in my-teeth.—
I ask, supplicate, beseech, be[14] a propitious
Defender to us in these designs[g].—
What, I pray (δῆτ'), are-we-to-do[y], Ulysses? for we found[7] not
The man on (ἐν)-the-couch[p], and we failed in (of) our-hopes.—
We are undone[14]; standing-by[7f] these gates,
Listen, what a tumult arises (πίτνει) in the palace[p].

O unfortunate Polymestor, who hath destroyed thee?
Who hath blinded[4] thine eye, staining-with-*b*lood thy-eye-balls.—
I am an Argive; for this thou wishest to learn;
But for what (ἐφ' οἵσι) I am come, and from whom, I wish to say.—
Hear thou (οὗτος)! I tell thee *not to help-in-carrying* in-thy-hands[d]
This corpse, but to leave it as it is (ἔχει).—
Do-not, by thy-beard, conceal-it from thy fellow-slave;
For *I* will keep (τίθημι[10]) silence concerning these things, if necessary.—
And-*I*-for-my-part *bid-you fear* my oracles
And those of Zeus, nor to render them fruitless.

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Exercise LXVIII.

Two lines.

But when a man is tired associating-with those within (his house),
Going[7] out he-puts[4]-a-stop-to the disgust of his heart.—
My sons, we-must be-wise; and ye have come with a wise
Faithful old-man here (τῷδε), a ship-master[d], a father[d].—
Teucer forbade the man *to-go-out* of the house, from-within,
Until (πρὶν *with* τύχοι) he himself should happen[7θ] to be present[τ].—
Thou art persuading me; for I see that thou foretellest many
And not false (things); and say what we-must do.—
She advances trembling in her limbs, and scarce gets-in-time,
By falling-on the seat[p], to-save-herself-from (μὴ) falling[7κ] on-the-ground.

For that god who (whosoever of the gods) *makes* (τίθημι) him prosperous
Preserves him; but we must not do-violence-to fortune[a].—
Dost-thou-see? thou art wise indeed, but though-wise[κf] thou dost not choose
Both to benefit thy-children, and to save thy-own life.—
I know well that-thou wouldst-wish-it[8κ] (*with* ἄν). But how (πῶς) (is) this?
It is impossible for the dead to come to life (light, again).—
Theseus asks you, as a favour[a] (προς χάριν) to bury the dead[p],
And to consider (τίθημι[14]) the whole people of the sons-of-Erechtheus as-friendly.—
What! hast thou (ἦ γὰρ) destroyed[7] the-Thracian, and hast-thou-power-over the stranger[g],
Mistress[v], and hast thou done[5] the very deeds which (οἷά περ) thou sayest?

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Exercise LXIX.

Two lines.

But may we sail prosperously to our country, and prosperously the affairs of (in) our-homes
Find (see[7]) to be (ἔχοντ'), being-freed-from the evils.—
Mayest thou be happy, and may the father who begat thee,
Save-thee; for thou and thou alone (σὺ γὰρ δὴ) didst-restore[4] me-and-mine (τἄμ').—
What then? hast thou married* my sister?
I know-it myself-too, but a certain love leads me on.—
Be-of-good-courage; for assuredly (γάρτοι) preserving the light of justice,
Thou wilt escape[7d] (*with* ἂν) many (calumnious) words of men.—
But they say of-us[s], that a safe life
We live in the house[p], but they fight with the spear.

I know not how to say[7] that thou art well advised[17].
Nevertheless take[7r]-and save this woman for me.—
But not thou me, but I thee the younger,
Old-woman (though I be), citiless, childless, bury a wretched corpse.—
But entering[7] the palace I will enquire-of Phœbus[s]
Whether I am (born) of a mortal father, or of Loxias.—
But thou sayest that thou didst willingly[n] kill this man,
And alone[n] didst plan this lamentable murder.—
But I will go out-of-the-*way*, and will stand-aloof[10]
From this redoubtable Thracian[d] while-boiling with rage.

* See Rule 46.

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Exercise LXX.

Two lines.

I will tell thee clearly all thou wishest to learn,
Not weaving riddles, but with plain speech.—
Dare[4], O foolish-man, dare at last (ποτε)
To be wise, with reference to (πρὸς) thy (the) present misfortunes[a]. —
A fourth besides, in-charge-of (having) the-neighbouring gates,
Stands-by with much crowd, and shouting.—
How sayest[4]-thou? for not all the-army of the barbarians
Crosses the Strait of Helle, from Europe.—
How then? what wilt thou do? wilt-thou (πότερα), a sword in thy *aged* hand
Taking[7f], kill the barbarian chief?

Many princes, sons of Egypt, soon
Ye-shall-see, take-heart, ye-shall-not-have-to-speak-of (οὐκ ἐρεῖτ') anarchy.—
The strange-maiden seems a clear interpreter
To need; and her manner is like (that) of a *n*ew-caught *w*ild-animal.—
Outside, I-bid-thee, this palace[p] speedily
Go-ye, quit the-oracular recesses[g].
But why (τί μ' ἄν) *have-ye-roused* me miserable[f], but-lately ceasing[17]
From wearisome evils, from my-seat?
Thou, be sure (τοι), namest him, not I; for (it is) thou (who) doest
The deed; but deeds find[8] their expression[p].

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Exercise LXXI.

Two lines.

But I see Creon also, king of this land,
Approaching, a messenger of new designs.—
But thee, O dear Hector, I had (as) a husband, powerful for me
In wisdom, race, and great in wealth, and courage.—
O-thou who hast-come at-last (χρόνιος ἐλθὼν) to the arms (hands) of thy wife!
What (ποίας) wife? Touch[7γ] not my garments.—
Thy child, O unhappy one (σὺ), they intend
To kill, whom thou didst-get-secretly-conveyed[14] out of thy-palace[P].—
O victorious maidens of Mycenæ (Μυκηνίδες),
To all his-friends I announce Orestes as-victorious.

But of-my-friends some I see (to be) not true friends,
And those who truly are[7γ]-so (are) unable to help.—
Pentheus, we-are-here, having caught this prey,
After which (ἐφ' ἧν) thou didst send (us), nor have we sped a-fruitless-expedition (ἄκραντα)!—
If I had (esset mihi) a voice in my arms,
And hands, and hair[P], and in the my-footsteps[8].—
Dost thou wish to fall to the ground, and to wound thy
Aged body, being thrust-out with violence?—
She prays-down curses most unholy on her children
That she may cut-through[7] this house with sharpened sword.

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Exercise LXXII.

Two lines.

Say that thou wilt kill Antigone; but a sword thou must
Draw-and[v] keep at (πρὸς) the very neck[d] of the maiden.—
There are come to the Cyănean Symplēgad land
Two youths in-flight by sea (flying with the oar).—
She goes within the palace[p], to be seen with our-eyes,
After giving[7] a sad kiss and her-right-hand to me.—
Who *fearing*[m] neither (those) beneath the earth, nor those
Above, hath wrought a most unholy deed.—
I see-thee, Prometheus, and *I wish* to advise (γε) thee[d]
As-is-best, versatile though thou art[v].

I must report what-is-being and what-has-been-determined
(δοκοῦντα καὶ δόξαντα)
By-the-counsellors[d] of the people of this Cadmeian city.—
A Mede was the first leader of the host;
But another, his son, completed this deed.—
But I deserted, being[f] citiless, am insulted,
Stolen by (προς) my-husband[g] from a foreign land.—
Either this[p] shall-be-so, or we-must undertake a new war;
But may victory and power[p] be to manly-hearts (τοῖς ἄρσεσιν).—
I (μὲν) tell to-you my opinion,
To raise an alarm for the citizens (to come) hither to the palace.

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EXERCISE LXXIII.

Two lines.

Thou art[5] wise[f] and skilled in many noble-things;
But thou art grieved, being deprived[17] of the protection of thy husband.—
For many desires coincide in one (εἰς ἓν);
Both the injunctions of the gods, and the-great grief of-my-father.—
Ye shall hear[s] (*with* ἂν) now the decree, ye people of-Attica,
Judging the first trial for (of) bloodshed.—
The gift of Hector, a man *most hated* by me[d],
Of strangers, and most hateful to look-upon.—
There are still struggles for the newly married,
And no small troubles for their-connections.

And in truth (καὶ μὴν) I thought *I heard*[s] one (τινος[f]) of the attendants
Secretly-groaning within *the-gates*[sp], my-child.—
Groaning, calamity, death, shame, *whatever*
Names of all *evils* there-are, not-one is absent (ἐστ' ἀπόν).
I am[5] not (οὔ τοι) a prophet, so as, without (μὴ) hearing[τ],
To learn-thoroughly the way of thy devices.—
But what is it, son of Ægeus? Teach me,
As I myself know nothing (ὡς μὴ εἰδότ' οὐδὲν) of what[p] thou enquirest.—
And I *saw*-them (ἔγνων) tearing each other with talons murderously [ἐν φοναῖς];
For there was no indistinct noise of wings.

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Exercise LXXIV.

Two lines.

But now, if thou must remain, remain one day more;
For thou shalt not do any dreadful that I am afraid-of (ὧν φόβος μ' ἔχει).—
Concealing[4] herself where no one (μή τις) may see[7s],
The miserable-woman looked-on[8π]-and-wept[2].—
Taking[7], as it seems, a clear token
Of friendship from (πρὸς) us[g], O friends, ye have sailed.—
Mistress, thou-art-undone; and-no-longer art-thou seeing the-light,
Childless, husbandless, citiless, utterly-ruined.—
What can it be, I pray? has (μῶν) a troop gone anywhere?
Perhaps to set[3π] some trap for us (ἐφ' ἡμῖν).

But depart out-of-the-way, and for (περὶ) thyself[f]
Take-thought; for I will arrange[10] my-own-affairs well.—
What art-thou-doing? why so great calamity lies-upon-you (*gen. absol.*),
Admetus, hast-thou-the-heart to entertain-guests? Why art thou foolish?—
For a woman when-passionate, and a man likewise*,
Is easier to-guard-against, than a cunning-one[m] silent.—
But since thou too hast-fought[11] this fight,
Listen, for thou didst commence[4] a contest of words.—
Here (ὧδ') am-I, and-I-will-not go-away again to the palace[ap],
Before (πρὶν ἂν †) I drive[7τ] thee beyond the boundaries of-this-land.

* ὡς δ' αὕτως, = ὡσαύτως δὲ, is often thus used with tmesis.
† πρὶν ἂν is always preceded by a negative, and followed by the subjunctive.

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EXERCISE LXXV.

Two lines.

And now *I cannot*[t] (*with ἂν*) *blot from my-mind*
Thy (*τὸ μὲν σὸν*) *suffering, so as not to bemoan-it.*—
Ill has it been done[17], and in addition to the evils[d] also
Most-shamefully, and yet this evil is twice as-great.—
And the dead lie, both the son and the aged father,
Near: a misfortune to be lamented with tears.—
But I hate an-over-wise-woman, never (*μὴ γὰρ*) in my house[p] at least
May there be one-wiser than (*φρονοῦσα πλεῖον ἢ*) a woman[a] ought (to be).—
But a man who is[5] prudent never ought
To get his children taught (to be) too clever.

Speakest thou, O basest-man, inferior[17] to a woman,
Who died on behalf of thee, fair youth that thou art (*τοῦ καλοῦ σοῦ*)?—
For being an Argive myself, I lead Argives,
Bringing (having) these run-aways from my-own (country).—
We are undone then, if we-shall add a *new* evil
To the old, before we have exhausted this-one.—
This[p] shall be; for the favour no long words[g]
Needs; I will disturb the deep of the Ægean sea.—
For of-myself-and-mine (*τοὐμοῦ*) I have no care, if we shall be-banished[10],
But them I weep-for, involved-in[17] calamity[d].

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Exercise LXXVI.

Three lines.

The sense, in this and all subsequent Iambic Exercises, is confined to three lines, but the words are placed in the English order, irrespective of the line in which the Greek words stand.

1 Electra, first consider the gods as the originators of this good-fortune, then praise me too, the servant both of the gods and of fortune.

2 So far so good (*τοιαῦτα μὲν δὴ ταῦτ'*). But can any one say that he discovered before me the advantages for men that were hidden beneath the earth?

3 Such things we may rejoice or weep for; the city is saved, and the earth hath drunk the blood of the two kingly brothers, (killed) by mutual slaughter.

4 If any one of the men of old (*τῶν πρὶν*) has spoken evil of women, or (if) any one now speaks, or again intends to speak-so, all these things I will say in one word.

---

5 But he gained the people of the Lydians and Phrygians, and ravaged (*ἐλαύνω*) all Ionia with violence, and marched-against many (places) with a large army.

6 For the Nile nurtures not a race like to Inachus (– ∪ ∪); take-care[11] lest daring beget fear; but the terror of kings is always violent.

7 But, lady, it is better for me now to quarrel with thee (*πρός σ'*), than by-displaying-weakness[20ra] afterwards to groan deeply; but this contest has long since been not unforeseen by me.

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EXERCISE LXXVII.

Three lines.

1 For in what hast thou wronged me? Thou didst bestow thy daughter on-him-to-whom (*ὅτῳ*) thy mind led thee; but I hate my husband; but thou, I think, didst this prudently.

2 And now look-at (see[P]) me, how I shall approach the royal houses of this Corinthian land provided with this olive-branch and garland.

3 Such an exhortation I extended to my fellow-citizens for the future; but we must deal-justly both in giving[1] the vote and deciding[7] the suit.

4 Having bound also (*αὖ*) living oxen (*τοὺς ζῶντας βοῶν*) and all the flocks in chains, he conveys[8]-them to-his-house[P], considering (them) as men, and not a horned prey.

---

5 But see to it lest thou allege an unreal (*οὐκ οὖσαν*) excuse; for if thou choosest, tell[4]-me why (*ἀνθ' ὅτου*) thou now (*ταυῦν*) art (*τυγχάνω*) doing[f] the most shameful deeds of all.

6 Do not thus blame the whole female race, all-together; for (there are) many of us, who (*αἱ μὲν*) are enviable, and others (*αἱ δ'*) of-us-are (*φύω*[5]) in (*εἰς*) the number of the bad.

7 Rescue thyself and the city, and rescue me, for in thee we exist (are); but it is the noblest of tasks for-a-man[a] to assist (others) from whatever resources he can possibly do-so (*ἀφ' ὧν ἔχω*[e] *καὶ δύναμαι*[e]).

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EXERCISE LXXVIII.

Three lines.

1 But ye two shall do something speedily, but leave me not alone; for my body cannot[e] (*with* ἄν) creep along deserted nor without a guide.

2 None of the Achæans (is) within; but we alone; but creep into the house[p]; for (καὶ γὰρ) the Argives long to loose[4] the sheet-ropes[s] of their ships, (and to go) homewards from Troy.

3 But there appeared signs neither of a wild beast, nor of any[s] dog[p] having come[s], or (οὐ) torn[4]-it, but a light dust was-upon-it, as of one-anxious-to-avoid pollution.

4 We dwell with (παρὰ) a stranger (ἀνὴρ ξένος); but where he has gone no one knows; only (πλὴν) he-has-gone-away[8], after-inflicting[7w] bitter pains upon me here.

---

5 O seed of Achilles, thou mayest (μὲν πάρεστί σοι) choose the-rest of thy-father's-possessions[a], but another man, the son of Lāertes, has now possession of those arms.

6 So much I shall wish to gain from thee; should any means or device be found for me, to avenge-myself-on[11] my-husband[a] in-requital-for (δίκην) these calamities[g].

7 Be it so; why art thou silent? Thou-oughtest (ἐχρῆν) not to have been silent, my-child, but either to blame me, if I say anything wrong (μὴ καλῶς), or to agree to my (the) words when well spoken[20w].

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EXERCISE LXXIX.

Three lines.

1 But thou, as is fit, shall die vilely in thy vileness (κακὸς κακῶς), struck[17] (on) thy head[a] with a fragment of the Argo, seeing a bitter end[p] to my marriage[sp].

2 Much forethought must I have; but thou, lady, whoe'er thou art, know that-thou-hast[1-m] the same outlines of form as-Alcestis[d], and thou resemblest her in form.

3 Lady, be quite sure I do not (μή με) intend-to-flatter[3-a], and that I will not (μηδ') say[3-a] any thing else for my life[g], whence one might fairly (ὅθεν χρὴ) incur-the-charge-of any cowardice[a].

4 And seeing[f] the people of Cadmus faring[12] well, I trust[12] to throw other throws at (ἐν) dice against it; for the God is-wont-to-turn everything back again.

---

5 But they think that I[a] came[7-c] to-Troy not so much for my wife's sake, but to-attack (ἐπ') a man[a], who, deceiving his friend, stole my wife from my palace.

6 Taking the-newborn babe from the-hollow rock, he brought-it to my oracle[p] at (of) Delphi, placing (βαλὼν) it at the very entrance[p] of my temple[p].

7 And after this (ἐκ τοῦδε) does no one know (that) Menelaus[a] has-arrived[17-a]? No one; but he is reported in Greece to have died[7-m]. He is dead and he is not dead, and (δ') there are two reports.

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Exercise LXXX.

Three lines.

1 But I have come hither with (ἔχουσ') this dress of embroidered robes for-my person[g] as first-fruits, not from the house[p] of Achilles nor of Peleus.

2 For this man, neither great among the Argives, nor priding[17] himself on (ἐν) the-splendour[d] of his palace[p], and associating (ὢν) with (ἐν) the many, was found most excellent.

3 Not being a Cadmeian, but coming[7] from Eubœa, he slays Creon, and having slain (him) rules the land, falling-upon this city, sick with sedition.

4 Dreadful art thou, dreadful, and to dreadful sufferings art thou coming; the god, formerly not being propitious, accompanies (us), being-enleagued with us[d], but now thou seest what it is fit thou shouldst see.

---

5 But, O my-children, entering[du] the-rich palace[p], supplicate your-father's new wife and my mistress, implore that ye-fly[e] not the land.

6 But may it be well somehow; for this is common to all, both privately to each and to the city, that the bad (μὲν) suffer some evil, and the good prosper.

7 One thing is most serious (μέγιστον), he has not freedom-of-speech. This thou namest[4] (is characteristic) of a slave, not to say what one thinks. One must bear the ignorance[p] of rulers.

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EXERCISE LXXXI.

Three lines.

1 Permit me to remain this one day, and to accomplish my-plan, how (ᾗ) we shall fly, and (find) a refuge for my children, Creon.

2 Hearing[f] thy voice I came hither, miserably (τλήμων) dreading, and utterly alarmed with fear, lest thou hadst come bringing to me some other calamity.

3 Orestes taking (her) on his left shoulder, stepping[7] into the sea, and springing[7] upon a ladder, placed his-sister within the well-benched ship.

4 We shall die, after burning this palace[p], for of one-thing we shall not fail[22r], (and) shall have credit, dying honourably, or being honourably saved.

---

5 O sons of the Danai, before being cut-to-pieces by showers (of darts), why do you hesitate every one (ἄρ᾽ ἠν πάντες) to rush-into the gates, light-armed, horsemen, and fighters-mounted in-chariots[s].

6 I care for nothing, now that thou (σοῦ γε) hast given[s] me satisfaction. Ho sir, art thou mad, and wishest thou to receive harm[p]? Will ye not drag him away by force, servants?

7 But I have-got-and (λαβοῦσα) bear in my arms, as thou seest, this prize-of-valour[p], that if so be (ὡς ἄν) it may be hung[20] on-the-walls of (πρὸς) thy palace[dp]; but do thou, father, receive them in-thy-hands[du].

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Exercise LXXXII.

Three lines.

1 O children, the father who begat (*ο φύσας χὠ τεκὼν*) you hath-ruined-you[4], nor have ye enjoyed my blessings. Alas for wife[g] and children[g]! and alas for me[d]!

2 Son of Agamemnon, hearken; the twin (*δὲ*) Dioscŏri, relations of thy-mother call thee, Castor and his-brother Pollux here.

3 For I-too, who ought to have borne happy (*ἄκλαυστα*) children, have lost Achilles, the swift of-foot[ap], my-son by thee (*ἐκ σοῦ*) whom I bore[7-n], the first[n]-(ornament) of Greece.

4 For a woman must be content, even if she be given to a base husband, and not enter into (*ἔχειν*) a contest of wisdom. Wise, wise thou (art), but still thou must die.

---

5 By all means; my sailors ought to listen to him (*τοῦδε*). Bid them again, that they may learn of thee clearly. I bid them again, yes (*γ'*) and a third time, if it is pleasing (*φίλον*) to thee.

6 Thou wouldest-say[e] (*with ἂν*) that gold is gaining this[p] (victory), and the pleasure of-being-rich[e]; I love not to hear reproaches, while-I-keep[r] wealth in my hands, nor to have trouble[p].

7 For I have not (*ἐμοὶ . . . ξύνεστι*) even what is left to all men, hope, nor am I deceived in-my-mind[ap] that-I-shall-fare[3e] at-all well (*τι κεδνόν*); but it is sweet even to seem (to-do-so.)

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EXERCISE LXXXIII.

Three lines.

1 For a woman is in other respects full of fear, but when she is (κυρῇ) wronged[17r] in (ἐς) her-bed, there is no other mind more blood-thirsty.

2 It is the god's doing; blame no[as] mortal-man[gp]; but we, O noble son of the sea god, beseech thee and speak freely.

3 But Calchas the prophet drawing[4] his sharp sword out of (ἔσωθεν) the scabbard[pg], with his hand placed it in (ἐς) the-gold-wrought basket, and crowned the head of the maiden.

4 I cannot become[s] (*with* ἂν) the murderer of thee and of my mother; her blood is enough, and in-union-with thee, I should both wish to live, and dying to meet-with[7] the-same-fate (ἴσον).

---

5 Knowest thou the daughter of Helen? I-have-asked[9] one who knows. I know Hermione whom my mother nurtured, she hath gone to Clytæmnestra's tomb.

6 Horsemen, and heavy-armed closed their-spears into the midst of the arms (μέσα ὅπλα) of the Argives, and all evils were-there together; they were dying, they were falling from the-chariots.

7 Citiless, deserted, most wretched[f] of mortals. Alas me wretched! thou seest this dead-one here. At thy side my child[f] is being-carried.

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Exercise LXXXIV.

Three lines.

1 But now I, Cadmus the great, shall be cast[21] out of-my-palace[P] dishonoured, I-who sowed the race of-the-Thebans, and-mowed-down a most noble harvest.

2 Cease[11]; and give thy-hand to thy-friendly-attendant. Place (give) thy-hand on-his-neck, and I-will-lead-the-way. Theseus, turn[4] me back-again, that I may see my children.

3 What pleasure, I pray (δῆτ'), (is it) for-me to live? to what ought-I to look? This boy was the only eye of life left to me. Those-to-whom this[P] seems-good are about to kill[3] him.

4 But some were raising the mast, and favourable breezes came; and they go[12] from the land, and I escaping[7] slaughter, and let myself down into the sea, beside the anchor.

---

5 I have freed[4m] thee however (μὲν οὖν) from one trouble; for crossing[m] these Scamandrian streams, I washed the corpse, and bathed his-wounds.

6 But the herald of Theseus speaks thus (τάδε) out-before (ἐς) all; be silent[P], ye-people, silence, ye ranks of Cadmeians, hear ye[4]; we (it is who) have come to fetch the dead (νεκροὺς μέτα).

7 Is the old man Iolaus then still alive (ἔστιν ἔτι)? By all means, having fared excellently-well at-the-hands-of (ἐκ) the gods, I have become (μεθέστηκ') a young-man again, after-being (ἐκ) old.

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EXERCISE LXXXV.

Three lines.

1 Having heard this[p] then and learning-it from me, enjoy thyself, drink, consider thy (the) daily life as thine, and the rest[p] as-fortune's.

2 O men, erring much[p] to-no-purpose, why I pray (δὴ) do ye teach ten thousand (μὲν) arts, but one ye do not know, nor have ye hunted-it-out yet.

3 But may I-at-least neither have gold in my palace[p], nor the-power-of-singing (ὑμνῆσαι) better strains[s] than Orpheus, if my good-fortune is not to be[14d] a noted one.

4 And going[7] back again to my couch I slept[2]; and in my sleep an apparition stands-by me[d], and I awake-up driving-off wild-beasts.

---

5 Now, by thy father, and by thy mother, my child, and by anything that is dear to thee in-thy-home, a suppliant I beseech thee *, leave me not thus alone.

6 Well, my father, I dread (μὲν) entering[7] on such a contest of-argument, and I-will-obey (thee in) whatsoever seems-good to thee. Swear now (by) the head[a] of Zeus who begat[4w] me.

7 So he departing[7] tells king Creon, and when he sees him, groaning mournfully, he goes in to him; and a dreadful[p]-(sight) was there to see.

* In adjurations, the accusative is often placed between πρὸς and the genitive, as is also *per* in Latin; as, πρὸς σὲ θεῶν ἱκνοῦμαι, *per te deos oro*; πρὸς εἴ τί σοί ἐστι προσφιλὲς, *per si quid tibi carum est.*

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In the next nine Exercises, none of the Greek words will be given in the Index, unless they have occurred in previous Exercises; the grammatical references to case, number, mood, &c. are also withdrawn.

Exercise LXXXVI.

1 (4 *lines.*) What name forsooth will men put upon them? Zeus orders to call them the venerable Monœci. And in truth the name of Monœci reasonably remains, for alone they come from darkness to this light.

2 (7 *lines.*) But now by myself I am nothing, but oftentimes I have looked on this race of women, that we are as nothing, who, when young live, I think, the pleasantest life of (all) mankind in a father's (house), but when we joyous come of (to) age, we are thrust out and bartered away, some to strange men, others to barbarians.

3 (5 *lines.*) But as is the tale of Libyan stories, the eagle struck with the shaft from-the-bow said, when-he-saw the device of the feathering, thus (*ráδ'*) not by others, but by our own feathers are we taken, pierced with wounds.

4 (4 *lines.*) But thou shalt come to the fearless host of the Libyans, where, brave though thou be, thou wilt not, I ween, blame the battle; for it has been fated that thou shalt leave thy weapons there, and thou shalt easily repel the Libyan host.

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Exercise LXXXVII.

1 (5 *lines.*) And do good to the dead, if thou wishest; at all events to wrong them is a matter of indifference; and they can neither rejoice nor grieve. Nemesis however is superior to us, and the vengeance of the dead-man worketh wrath.

2 (4 *lines.*) And I hoped that the divine mouth of Phœbus was true, overflowing with oracular art, but he himself singing, he himself present at the banquet, he himself saying these things, he himself is the slayer.

3 (4 *lines.*) But neither by receiving many wounds in the breast does any one die, unless the end of life coincide, nor does any one sitting by the hearth in the house escape at all the more his destined fate.

4 (7 *lines.*) Thou mayest see on the other hand the greatest and wisest in mind, such as this man is now, give good advice to one who fares ill; but when the deity turns in the other direction the scale of a once lucky man, most of his words, even when well said, vanish. It is not easy to oppose what is just.

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Exercise LXXXVIII.

1 (4 *lines.*) It is indeed hard that the impious and those sprung from evil men, that these (I say) afterwards fare well, but those who are good, and likewise born from noble-parents, afterwards are unfortunate.

2 (5 *lines.*) Money finds friends for men, and again honours, afterwards they sit (in) the most shameful seat of the highest tyranny. For by the (use of the) tongue it makes an unsightly and hateful person wise and beautiful to look upon.

3 (4 *lines.*) But I will tell thee nothing dreadful, nor how thou hast been driven a fugitive from thy fatherland, nor how Tydeus, having shed (slain) the blood of a kinsman, is housed in Argos as a stranger.

4 (7 *lines.*) And do not at all wonder, O King, that I thus cling to gain; for even those men who have a long life, nevertheless cling closely to gain, and compared with money all other things are of secondary importance to men; and there are some who praise a man free from disease, but to me no one who is poor appears to be free from disease, but ever to be ill.

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Exercise LXXXIX.

1 (*5 lines.*) It was not fitting that the gods should thus act concerning mortals; for the pious amongst men ought to have some manifest gain from the gods, but that those who are unjust should manifestly pay the contrary penalty to these, in revenge for their misdeeds.

2 (*7 lines.*) But he found a defence (wall) for the host of the Argives, inventions of weight, of number, and of measures; and he was the first who made them ten from one, and from the tens again discovered fifties up to a thousand; he alone showed fire-signals to the host, protection of sleep, and seals (to be left) till dawn, and brought-to-light things not (before) shown.

3 (*3 lines.*) It is the best thing to be just; and to live without disease is preferable; but he has the pleasantest lot who can get what he longs for every day.

4 (*2 lines.*) This is most painful, if, when-one-has-it-in-one's-power (*παρὸν*) to arrange-matters well, one bring (*προσθῇ φέρων*) the hurt upon oneself.

5 (*3 lines.*) And he discovered the measures and revolutions of the stars, and these arrangements and celestial signs.—It is a base thing to conceal, and it is not characteristic of (*πρὸς*) a noble man.

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Exercise XC.

1 (4 *lines.*) For no leader of an army can show and give favour to all ; how then can I, who am mortal at once and born of mortal-parents, be wiser than Zeus in prudence (εὖ φρονεῖν, *epexegetic infinitive*).

2 (6½ *lines.*) But if it were possible for persons by weeping to heal misfortunes, and to raise again the dead by tears, gold would be an inferior possession to tears.—But now, old man, this is of no avail, to bring to the light him who has been hidden in the tomb. Else, as far as tears are concerned, my father would have been brought again to the light.

3 (3½ *lines.*) —— So then, my child, I should have felt but an empty pleasure, while you were praised (*gen. abs.*) as though alive ; and the Erinys, unknown to me, in darkness, would have flattered me deceived with (false) delights.

4 (5 *lines.*) Foolish is he; and they, much more foolish, repelled him, brave (as he was), my friends. For whosoever of mankind by becoming angry in misfortunes applies a remedy worse than the disease, is not a skilful physician of calamities.

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Exercise XCI.

1 (6 *lines.*) One ought not to call happy the fortunes of a man who is prospering, until his life be wholly passed and he end his life; for in a short and small time the gift of the evil deity ruins* his wealthy prosperity, when this P changes and seems good to the gods.

2 (5 *lines.*) For love comes not upon men alone, nor (*οὐδ' αὖ*) on women, but it excites the souls of the gods above, and goes over the sea, and not even Zeus the Almighty is able to drive it away, but he yields and gladly submits (*ἐγκλίνομαι*).

3 (11 *lines.*) My sons, Venus (*Κύπρις*) is not Venus only, but she is named of many names; for she instils herself into all in whom is the breath of the lungs; who is not the prey (*βορὰ*) of this goddess? For she enters the swimming race of fishes, and she exists in the four-footed race of the dry-land, and her winged-arrow (feather) pierces (*νωμᾷ ἐν*) birds, beasts, mortals, the gods above. She rules the heart (*πνευμόνων*) of Zeus; without spear, without iron, Venus cuts-short the plans of mortals and of gods.

* *καθεῖλε, hath been known to ruin, and so is likely to ruin again,* = in the English idiom, *ruins.* This use of the aorist is like the perfect in such phrases as "Sæpe etiam steriles incendere profuit agros." (Virg. Georg. i.) Profuit, *it has been found useful,* = *it is useful.*

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Exercise XCII.

1 (7 *lines.*) But thou, O king of gods and men, Love, either do not teach that what is fair appears fair, or else prosperously work-out (*συνεκπονέω*) their afflictions for afflicted lovers, of whom thou art the manufacturer. And doing thus, thou shalt be honoured by the gods, but not doing thus, merely from their being taught to love (*ὑπ' αὐτοῦ τοῦ διδάσκεσθαι φιλεῖν*), thou shalt be deprived of the favours with which they honour thee.

2 (5 *lines.*) Men (who are) both wise and good ought always to be crowned with leaves, and he who guides the city best, being a prudent and just man; and whosoever by words gets rid-of evil deeds, removing (*ἀφαιρέω*) battles and seditions; for such things are excellent both for every city and for all the Greeks.

3 (6 *lines.*) Does any one say then that there are gods in heaven? there are not, there are not! If any man says-so, let him not, fool that he is, adopt this (the) old tale. But look-at (facts) themselves, not (*μὴ*) attending to my words; I say that dominion both kills very-many-men, and robs (them) of their property, and they transgressing (their) oaths sack cities. And doing this they are more happy than those who are pious, (and live) quietly day by day.

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EXERCISE XCIII.

1 (8 *lines.*) Thinkest thou Hades careth for thy lamentations, and will send-up-again thy son, if thou choosest to groan? Cease; and looking[f] to the woes of thy neighbours, thou wilt become[g] (*with* ἂν) more-satisfied (ῥᾴων), if thou choosest to consider, how many mortals have-been-worn-out (ἐκμοχθέω) in chains, and how many grow old deprived of their children, and some reduced to nothing (τὸ μηδὲν ὄντας) from the greatest wealth of supreme-power: these things thou oughtest to consider.

2 (7 *lines.*) Lady, pleasant (φίλον) is this light of the sun, and fair the calm water (εὐήνεμον χεῦμα) of the ocean to look-upon, and earth blooming spring-like (ἠρινὸν), and the teeming sea (πλούσιον ὕδωρ); and I might (ἐστί μοι) speak the praise of many a fair-thing[p]. But nothing is so splendid nor (so) fair to-look-upon, as to see in the house the light of children newly-born to the childless and-those-who-are consumed (δάκνω) with longing.

3 (5 *lines.*) Therefore everything, as far as I at least am concerned (τοῦν γ' ἐμοὶ), shall be saved, others shall rule, *I* will save this city. O my country! would that all who inhabit thee loved thee, as I (do). Then (καὶ) easily should we inhabit thee, and thou shouldst suffer no evil.

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Exercise XCII.

1 (6 *lines.*) But I will speak comprehending much in a short speech. First of all thou oughtest to keep thy temper quiet (*φρένας ἠπίους*), and do not pay too much regard (*μεῖζον μέρος διδόναι*) to the rich; and do not gain wealth unjustly, if thou wishest to remain a long time in thy palace P, for (property) entering a house P wrongly has no security.

2 (5 *lines.*) And love the society of the old, but hate intemperate dispositions, brilliant only to laugh with; short (is the) delight of sinful pleasure. But, my son, give me thy hand, that thy father may touch thee, and farewell; from shame I do not embrace thee too much.

3 (4 *lines.*) But I learning this from some wise man, threw my mind into anxiety and calamities, inflicting (*προστίθημι*) upon myself banishment from my country, and untimely deaths, and other devices (*ὁδοὺς*) of evil P.

4 (5 *lines.*) For death brings an end of quarrels to men; for what is greater than he amongst mortals? For who, wounding a rocky crag with a spear, shall inflict pain upon it (*ὀδύναισι δώσει*)? and who dishonouring a corpse (can do so), if it feels not (*μηδὲν*) the sufferings (inflicted)?

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Exercise XCIV.

Tetrameters.

Arrange the following in metre, and accent the words.

αλλα επει παλαιον σων φρενων δεος ανθισταται,
ευγενες γυναι, γεραια ξυννομε των εμων λεκτρων,
ληξασα τωνδε κλαυματων και γοων, σαφες τι μοι
λεξον. ανθρωπεια δη τοι πηματα τυχοι αν βροτοις.

μηδαμως δρασωμεν αλλα κακα, ω φιλτατε ανδρων.
οἱ γεροντες ηδη στειχετε προς πεπρωμενους δομους,
πριν παθειν. χρην καιρον ερξαντα ταδε, ὡς επραξαμεν.

ω ενοικοι πατρας Θηβης, λευσσετε, Οιδιπους ὁδε
ὁς ᾔδη τα κλεινα αινιγματα, και ην κρατιστος ανηρ,
εις ὁσον δεινης συμφορας κλυδωνα εληλυθεν.

στειχωμεν, ει δοκει. ω ειρηκως γενναιον επος.
αντερειδε νυν σην βασιν. εις ὁσον γε εγω σθενω.
πως φευξομαι δε αιτιαν Αχαιων. μη φροντισῃς.
που δε μοι συ πατηρ; ταυτα ουν ου γελως εμοι κλυειν;
ου. ὁ μυθος τρεχων αν σημαινειεν αν τα εμα σοι,
και τι λεξεις μοι; σος πατηρ ειμι, και συ εμος παις.

ου χρη σε δικαζειν τα εμα. ην γε λεγω βελτιω.
αρχομεσθα αρα, ου κρατουμεν. δραν ὁσια, τα δε εκδικα ου.
εοικας ἐραν κατθανειν. κτεινε, σην δε συγγονον
ἑκοντων ημων ου κτενεις. αλλα εμε, ὡς προ δεσποτων
ευκλεεστατον τοισι γενναιοισι δουλοις θανειν.

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Exercise XCV.

Inflect and accent the Greek on the opposite page.

O Pallas! daughter of mightiest Zeus, not in disbelief have we received thy words; but I trust that I am the son of Loxias and this woman; and even before too this was not incredible.

Ho thou! whither removest thou thy foot, master? to what murder?
Whither justice bids me; well but remove out of the way.
I will not let-go thy garments[g], for thou-art-hastening-after great evils[a].
But wilt thou, slave though thou be, have rule over thy masters[g]? Yes; for I am wise.

And didst thou then come with many to one who was nothing in battle?
(Yes) for a safe general is better than a bold (one).
Thou art boastful, trusting in a truce[p], and it saves thee from dying.
And (as for) thee a second time I beg of thee the sceptre[p], and a share in the land[g].
We do not suffer-ourselves-to-be-importuned, for I will inhabit my own house.

O wretched one, it seems that my misfortunes will grieve thee also.
The mob is dreadful[n] when they have rogues as patrons,
But when they get good (ones), they always consult well.

O wretched one, twice I call, for I bear great misfortunes.
(What) in addition to the calamities (already) accomplished? But what sayest thou?
Thy sister's children are no longer in the light (of life), Creon.

Fly, stand-away, lest this abomination fall on any one.
Knowest thou now what shall happen to me? thy task it is to order this[p].

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Exercise XCV.

Tetrameters.

Ω Ζευς Παλλας μεγας θυγατηρ, ου απιστια
σος λογος ενδεχομαι· πειθω δε ειμι πατηρ
Λοξιας και ὁδε· και πριν οὐτος δε ου απιστος ειμι.

οὐτος ω, ποι σος πους αιρω, δεσποτης, εις ποιος φονος;
οἱπερ ὁ δικη κελευω εγω· αλλα αφισταμαι εκποδων.
ουκ αφιημι[10] πεπλος[g] σος, μεγας γαρ σπευδω κακος.
αλλα δεσποτης κρατεω, δουλος ειμι; φρονεω γαρ ευ.

και-ειτα συν πολυς ερχομαι προς ὁ ουδεις ες μαχη;
ασφαλης γαρ ειμι αμεινων η θρασυς στρατηλατης.
κομπος ειμι, σπονδη πειθω[12], ὁ τε σωζω θνησκω.
και συ δευτερον γε απαιτεω σκηπτρον και μερος χθων.
ουκ απαιτεω[8]· εγω γαρ ὁ εμος οικεω δομος.

ω ταλας, εοικα και συ ὁ εμος λυπεω κακος.
δεινος[ns] ὁ πολυς, κακοεργος ὁταν εχω προστατης.
αλλα ὁταν χρηστος λαμβανω, χρηστος βουλευω αει.

ω ταλας, δισσως αϋτεω· μεγας γαρ φερω κακος.
προς πραττω[17] αλλος πημα; λεγω δε τις;
ουκετι ειμι σος αδελφη παις εν φαος, Κρεων

φευγω, εξιστασθε[8], μη τις προσπιπτω μυσος ὁδε
οιδα * νυν ὁς εγω γιγνομαι[14,p]; σος ὁ σημαινω ὁδε.

* Cf. *οἶσθ' οὖν ὃ δρᾶσον*, and in Latin, *Tange, sed scin' quomodo*, Plaut. Rud. iii. 5. 18. See Jelf *Gr Gr.* § 421.

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Exercise XCVI.

Tetrameters.

What (is this) noise, I pray (*ποτ'*) in the gates, and unseemly-*d*isorder of words?

My word, not his, has more authority in speaking (to speak).

Was it in fear[4r] (that) thou didst not unveil[11] thy eye (*βλέφαρον*), son (*γεγώς*) of Atreus?

Seest thou this tablet (*δέλτον*), servant of most evil letters?

I see, and first[p] get-*r*id-of it[af] from thy hands.

What (*ἦ γὰρ*) knowest thou, what it was unseasonable for thee to know, loosing (*ἀνεὶς*) the seals?

Yes (*γε*) so as to pain thee, disclosing the crimes (*κάκ'*) which thou didst work in secret.

But where didst thou also-find him? — O gods, for thy shameless mind[g]!

Expecting thy child[f] from Argos, if the army shall come.

And who would (*ἄν γε*) pity me? || *For great is thy nobleness-of-birth.

Thou must go on, how cowardly (is it) to die ingloriously! || I praise this[p].

* See note at the beginning of the next Exercise.

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Are (ἦ) we then to tell[γ] this[p] to my sister? || Do-not, by the gods.

Tears at-all-events will result[ε] (*with* ἄν). || Is not this then a great omen?

O altars of my-father's gods! || Whom thou hast come (πάρει) to destroy[3π].

Hear ye me. || Who would hear thee, marching an army against (ἀποστρατεύω[17πε]) thy country[a]? —

And the abodes of the gods of-the-*w*hite-horses? || Who abhor thee.

We are driven from our father-land. || Yes, for (καὶ γὰρ) thou camest to destroy it.

Not for me at least, unless thou wilt permit me. || We will not however (οὐ μὲν οὖν) permit thee.

To slay a most base[f] relative. || Most pious[af] however (is she).

My child, let us go into-the-house[p]. || Go ye, and I will follow.

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Exercise XCVII.

Tetrameters, divided between two different speakers, at this mark ||.

Dreadful shouts-are-raised among the Argives. || What shout? inform me.

About thy child[f]. || An evil omen of words hast thou spoken.

That it is fit (χρεὼν) to slay[4] her. || Does no one speak against this[p]?

I myself-too, somehow (τι) got into a difficulty (ἐς θόρυβον ἦλθον). || Into what (difficulty), O stranger?

That my body should be stoned[20e] with stones. || Was it (μῶν) to save my daughter?

Covering the head with robes. || In face of (πρόσθεν) the sun's heat.

But do thou remaining here before the temples to the goddess — || Do what?

Assuredly (δηλαδὴ) it is better to be silent. || But by time thou wilt gain.

That alone to me (is) difficult. || What is this new thing thou sayest? *

It is loathsome (δυσχερὲς) to touch a man[g] diseased. || Not for me at least (to touch) thee.

* See note on Exercise XXX.

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And convey me to the tomb of my father. || What is the object of this? (ὡς τί δὴ τόδε;)

That I may supplicate him to save me. || Justice at least requires this (ὧδ' ἔχει).

Do I touch then (ἦ ϑίγω δῆθ') those-who bore me? || Yes (γε) if thou-obeyest[14] the god.

Hail I-bid-thee (μοι), father. || Dear indeed (γε) (is) this word (which) I have received.

And the now present day — || Hath made me at least happy.

Plant firm (ἀντερείδω) now thy step. || Yes (γε) as far as I can.

But how shall I escape blame (at the hands) of the Achæans? || Care not.

But what (τί γὰρ) if they ravage my country. || If I am present[7] —

What assistance wilt thou work? || With the weapons of Hercules —

How sayest thou? || I will prevent (them) approaching[4]. || Go-on, after kissing the ground.

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Exercise XCVIII.

Tetrameters.

But which of my sons led-the-expedition thither? tell.
And how too did so large a host finish their course (περᾶν) on-foot?
Now the source of evils seems to have been discovered for all friends.
But my son completed this[p] with the boldness of youth (νέῳ θράσει) unknowingly.

But if (εἰ δέ τοι) any-evils[gp] befall, of these at least we at least should have enough,
Unhappily smitten by the heavy wrath of the deities.

We-must-obey, though by no means (μηδὲν) pleasant. || (Yes) for all things are honourable at-the-fitting-time.
Knowest thou in whose power (ἐφ' οἷς) I now am? || Thou shalt speak, and sometime (ποτ') I shall know, when I hear[w].

Hear now my part (τἀμά). I praise Phœbus, though I praised[1wf] (him) not before.

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I approve (ἤνεσ᾽) that thou blessest the god, changing (thy mind) ever (ἀεί ποτε); —

Slow are the (awards) of the gods somehow, even if (εἰ— δὲ) at last (they are) not weak.

O alas, wretched that I am, captured by a woman's devices.

The marriage[p] hath escaped me; even if (κεἰ μὲν) *the ship* was capturable

By pursuit[p], by-toiling I might have taken the strangers;

And now we-shall-*a*venge-ourselves-upon[10] his relative, who has betrayed[7/f] us.

But our hopes do not yet sleep, on which I trust, with (the help of the) gods,

To get possession of this Theban land, after-slaying[4v] this man. —

Every man, even though one be a slave, delights to-see[v] the light.

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Arrange the following in metre and accent the words.

Exercise XCIX.

Anapæsts.

Συστ. 1.—*Five lines.*

τι γαρ συ προλιπων φυλακας κινεις ηδη στρατιαν, ει μη εχων τινα νυκτηγοριαν; ουκ οισθα πανοπλους Αργειους δορος κατεχοντας νυχιαν κοιταν ἡμιν πελας;

Συστ. 2.—*Six lines.*

εγω δυστανος, τι ποτε εργασαμαν; ποι αγαθας γνωμας παρεπλαγχθην; αιρετε δεμας μου, ορθουτε καρα· φιλαι λελυμαι συνδεσμα μελεων· φευ, φευ, τλαμων. και φιλοι συμφησουσε μοι.

Συστ. 3.—*Five lines.*

ω σχημα δομων, πως εισελθω; πως δε οικησω, δαιμονος μεταπιπτοντος; οιμοι. το γαρ μεσον πολυ. εσω με πεμπουσι ες ερημους κοιτας λεκτρων.

Συστ. 4.—*Five lines.*

ταδε δη οστα φερεται παιδων και δη φθιμενων· λαβετε, αμφιπολοι, αμενους γραιας· τι γαρ μειζον ετι τουδε παθος θνατοις αν εξευροις, η επιδεσθαι θανοντα τεκνα.

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Exercise C.

Anapæsts.

Συστ. 5.— *Seven lines.*

ω πομποι, αγετε με, ἱνα λῃψομεθα οικτρας κασιγνητας συμφυγαδας. ὁπου δε ελθοιμι, μητε μιαρος Κιθαιρων εσιδοι με, μητε εγω οσσοισι Κιθαιρωνα, μητε ὀθι μνημα Θυρσου ανακειται· μελοιεν δε αλλαισι βαγχαις.

Συστ. 6.— *Six lines.*

ουκετι, ουκετι δη ἀδε παις δειλαια ξυνδουλευσω σοι δειλαιῳ γηρᾳ· τον εμον δε βιον ου μετακλαιομαι, αλλα κρεισσων καιρος, Θανειν, εκυρησε μοι.

Συστ. 7.— *Three lines.*

ουκουν φθογγος γε ουτε ορνιθων ουτε Θαλασσης· σιγαι δε ανεμων εχουσι κατα τονδε Ευριπον.

Συστ. 8.— *Five lines.*

εγω πρασσω προφρονως ταδε τοισδε πολιταις, κατανασσαμενη αυτου μεγαλας και δυσαρεστους δαιμονας. ολεθρος δε σιγων αμαθυνει εχθραις οργαις και μεγα φωνουντα.

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Exercise CI.

Anapæsts.

Συστ. 9.— *Three lines.*

φευ, φευ, στεναχω το παρον πημα, το τε επερχομενον, πη ποτε χρη τερματα τωνδε μοχθων επιτειλαι.

Συστ. 10.— *Two lines.*

ἦ κλαυσω τους μογερους και δυσδαιμονας ατεκνους πολεμαρχους ;

Συστ. 11.— *Three lines.*

οἱ δητα κατα επωνυμιαν ορθως και πολυνεικεις ωλοντο διανοιᾳ ασεβει.

Συστ. 12.— *Five lines.*

γυναι βασιλεια, πρεσβος Περσαις, συ τε πεμπε χοας ὑπο θαλαμους γης, ἡμεις τε αιτησομεθα ὑμνοις πομπους φθιμενων ειναι ευφρονας κατα γαιας.

Συστ 13.— *Seven lines.*

αλλα, διε Πελασγων, βρυοις αγαθοισι αντι αγαθων, προφρων δε πεμψον δευρο ἡμετερον πατερα ευθαρση Δαναον, προνοον και βουλαρχον · πας τις ευτυκος επειπειν ψογον αλλοθροοις · ειη δε τα λῳστα.

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Exercise CII.

Anapæsts.

Συστ. 14.—*Seven lines.*

το μεν ευ πρασσειν εφυ ακορεστον βροτοισι · και μακαρες εδοσαν τῳδε πολιν μεν Πριαμου ἑλειν, νυν δε, ει αποτισει αἱμα προτερων, τίς ποτε βροτων ταδε ακουων ευξαιτο αν φυναι ασινει δαιμονι ;

Συστ. 15.—*Five lines.*

ω παι, ταυτα μεν κρεισσονα χρυσου, φωνεις δε μειζονα μεγαλης τυχης · χερες δε στυγερων τουτων των κρατουντων ουχ ὁσιαι, μαλλον δε γεγενηται παισι.

Συστ. 16.—*Six lines.*

και-ὑμεις χαιρετε · εμε δε προτεραν χρη στειχειν αποδειξουσαν θαλαμους · ἡγεισθε δε ὑμεις, πολισσουχοι παιδες Κραναου, τοισδε μετοικοις. αγαθη δε διανοια αγαθων ειη πολιταις.

Συστ. 17.—*Three lines.*

ἡ εστι βροτοις ιδουσι γνωναι πολλα · πριν δε ιδειν ουδεις μαντις των μελλοντων ὁ τι πραξει.

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Exercise CIII.

Anapæsts.

Συστ. 18.—*Six lines.*

ω δωμα Αιδου και Περσεφονης, Ερινυες τε σεμναι παιδες Θεων, αἱ ὁρατε τους αδικους θνησκοντας, ελθετε, αρηξατε, τισασθε φονον ἡμετερου πατρος, γενεσθε πολει τε επαρωγοι.

Συστ. 19.—*Seven lines.*

ω δεινον παθος ανθρωποις ιδειν, ω δεινοτατον παντων, ὁσα εγω ηδη προσεκυρσα · χαιρε, ω μελαθρον ξυμφρουρον εμοι, νυν τε, ω κρηναι ποτον τε Λυκιον, λειπομεν ὑμας, λειπομεν, ου δη ποτε επιβαντες τησδε δοξης.

Συστ. 20.—*Four lines.*

πειθου βασιλει · στειχωμεν κοσμησαμενοι ὁπλοις, και φραζωμεν ταδε ξυμμαχιᾳ · ταχα δε αν ὁ μετα ἡμων δαιμων δοιη νικην.

Συστ. 21.—*Four lines*

ταυτα μοι δοκει · οπαδοι, στειχετε · χαιρετε · ὁστις δε δυναται χαιρειν, και μη καμνῃ τινι ξυντυχιᾳ θνητων, πρασσει ευδαιμονα.

END OF EXERCISES.

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ENGLISH-GREEK INDEX.

Abhor, *στῠγέω.*
Abide, *μένω, ἔμεινα.*
to be Able, *δύναμαι* [*ῠ*].
Abode, *τὸ ἕδος. τὸ δῶμα.*
About, *ἀμφί τινι or τινα. περί τινος.*
to be About to, *μέλλω, with future, present, or aorist infinitive.*
Above, *ὑπέρ τινα. ἄνω.*
Absent, *ἀπών, from ἄπειμι.*
Accessible, *εὐπρόσοιστος, ον.*
Accident, *συμ- or ξυμφορὰ* (*ᾱ*).
Accompany, *ὁμαρτέω.*
Accomplish, *ἄνῠτω* [*ῠ́*], *ἤνῠσᾰ. τελέω, ἐσω. ξυμπεραίνω, ξυμπερᾶναι.*
on Account of, *ἕκᾱτι, after the genitive.*
to speak Accurately, *ἀκρῐβόω.*
of Achilles, *Ἀχιλλεῖος, ᾱ, ον* [*ᾰχ*].
Acquire, *κτάομαι, κέκτημαι, cum vi præsentis* = I possess.
Act the villain, *πᾰνουργέω.*
Add, *προσφέρω, προσοίσω.*
in Addition to, *ἐπί τινι, ἐπὶ . . . πρὸς. πρὸς τοῖσδε.*
Address, *s. τὸ πρόσφθεγμᾰ.*
Address, *v. προσφωνέω τινᾰ.*
Admiral, *ναύαρχος.*
Admire, *ζηλόω.*
Adorn, *κοσμέω.*
Advance, *χωρέω.*
Advantage, *τὸ ὠφέλημᾰ.*
good Advice, *εὐβουλῐᾱ.*
Advise, *βουλεύω. πᾰραινέω, παραινέσω.*
Aegean, *Αἰγαῖος, ᾱ, ον.*
Affair, *πρᾶγμᾰ.*
Affairs in our homes, *τὰ — ἐν δόμοις.*
Afterwards, *ὕστερον.*
Again, *αὖθῐς. αὖ. πᾰ́λιν* [*ᾰ́*]. *αὖθῐς + αὖ.*
Again and again, *μᾰ́λ' αὖθῐς* [*ᾰ́*].
Against, *ἐπί τινα. ἐναντίον τινί.*
Against each other, *κᾰτ' ἀλλήλων.*
old Age, *τὸ γῆρᾰς, dat. τῷ γήρᾳ.*
Aged, *γεραιός, ᾱ́, όν, sync. ᾱ́. f. γραιᾱ́. γέρων, γέροντος.*
Aged man, *πρέσβῠς.*
Agree to, *συγχωρέω τινί.*
Ah me, *οἴμοι. ὤ μοι. οἵ 'γὼ.*
what Aileth me? *τί πάσχω;*
Air, *ὁ καὶ ἡ αἰθήρ, αἰθέρος.*
in the open Air, *ὑπαίθριος.*
Alarm, *βοή.*
to be Alarmed, *ταρβέω.*
to be utterly Alarmed, *ἐκπλήσσομαι.*
Alas! *οἴμοι, φεῦ* (*sometimes extra metrum*).
Alive, *ζῶν, ζῶσα, ζῶντος.*
All, *πᾶς, πᾶσᾰ, πᾶν. ἅπᾶς.*
of All kinds, *παντοῖος, ᾱ, ον.*
by All means, *μᾰ́λιστᾰ* [*ᾰ́λ*].
All together, *ἅπᾶς, ἅπᾶσα, ἅπᾶν.*
taking them All together, *συνθείς.*
when All is over, *ἐπ' ἐξειργασμένοις.*
Allege, *τῐθημι* [*ῐ́*].
Alliance, *κήδευμᾰ.*
it is Allowed, *ἔξεστι.*
Ally oneself to, *κηδεύω τινᾰ́.*
Alone, *μόνος, η, ον.*
let Alone, *ἔᾱ.*
Already, *ἤδη.*
Also, *τε, enclitic, καί.*
Altar, *ὁ βωμός.*
Although, *καίπερ, always with a participle.*

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Always, ἀεί. See *R.* 43.
Among, ἐν, μετὰ, *with dative.*
Anarchy, ᾽ἀναρχίᾱ.
Anchor, ἀγκῦρᾱ [ῠ́].
Ancestral, πᾰτρῷος, ᾱ, ον.
Ancient, ἀρχαῖος, ᾱ, ον.
And, καὶ. τε *enclitic.* δὲ *second word.*
And yet, καίτοι; *if a negative precedes,* οὐδέ.
Anger, ὁ χόλος. ὁ θῡμὸς. ἡ μῆνῐς.
Angry *or* angered, θῡμούμενος.
Announce, ἀγγέλλω.
Anoint, χρίω, χρῖσω [ῐ́].
Another, ἄλλος, ἄλλη, ἄλλο.
in Another direction, ἄλλοσε.
Answer, ᾽ἀμείβομαι. χράω (*of an oracle*). ἀντῐφωνέω τινί.
Any, τις, τῖνος, του, &c., *enclitic.*
Anyone, τῖς, *indef. and enclitic.*
Anything, εἴ τι.
Anything else (*in a negative sentence*), ἄλλο μηδὲν.
Anywhere (*with verbs of rest*), που. (*with verbs of motion*) ποι, *both enclitic.*
Apart, χωρῐ̈́ς [ῐ́].
Apparition, τὸ φάσμᾰ. τὸ φάντασμᾰ. ἡ δόξᾰ.
Appear, φαίνομαι, φᾶνοῦμαι, ἐφᾰ́νην [ᾰ́], πέφασμαι. ἐκφαίνομαι.
Appear bright, πρέπω.
Appear good, δοκέω, ἔδοξε.
Appeasing, κηλητήριος, ον.
Apply, ἐπᾰ́γω [ᾰ́], ἐπῆγον.
Approach, προσέρχομαι, προσῆλθόν τινι. στείχω. προσικνέομαι. πελάζω.
Argive, ᾽Αργεῖος.
of the Argo, ᾽Αργῶος, ᾱ, ον.
Argument, ὁ λόγος.
Arise, ξῠνῐστᾰ́μαι.
Arm, ὁ βρᾰχῖων [ῐ́], ἰονος. ὠλένη.
Arms, τὰ ὅπλᾰ.
Army, τὸ στρᾰτευμᾰ́ [ᾰ́]. ὁ στρᾰτὸς.
Around, πέριξ.
Arrange, τῐθημι [ῐ́].
Arrive, ἔρχομαι, ἦλθον. ἀφικνέομαι, ἀφῐγμένος.
Art, τέχνη.
As, ὡς, ὅπως.
to be Ashamed, αἰσχῡ́νομαι [ῠ́]. αἰσχῡ́νην [ῠ́] ἔχω τινὸς.
Ask (=beg), αἰτέω *or* ἀπαιτέω.
Ask (a question), ἔρομαι, ἐρωτάω.
Ask back, ἀπαιτέω.
Assemblage, ἡ ὁμήγῠρῐς.
Assist, ἀρκέω, ἀρκέσω τινὶ. ὠφελέω τινά.
Assistance, προσωφέλησῐς.
Associate, χράομαι, χρήσομαί, *or* ξῠνειμί [ῠ́] τινι.
Assurance, τὸ θάρσος.
Assuredly, πάντως.
At all events, γοῦν (*second word*).
to be Attached, πρόσειμῐ.
Attack, προσβολή.
Attendant, ὑπηρέτης. ὀπᾱ́ων, ονος [ᾰ́]. πρόσπολος, ὁ καὶ ἡ.
of Attica, ᾽Αττικὸς, ἡ, ὸν.
having Authority, κῦριος [ῠ́], ᾱ, ον.
Avail, ἀρκέω, ἀρκέσω.
Avaricious, φῐλάργῡρος, ον.
Avaunt, ἔρπε.
Avenge, τῑμωρέω.
Avenge myself on, ἀντῐτῖνομαι, ἀντῐτῖσομαι [ῐ́], τῖσομαι [ῐ́].
Avenger, τιμωρὸς.
Avoid (one anxious to), φεύγων, οντος.
Awake up, ἐξεγείρομαι.
go Away, φροῦδος βαίνω.
Away! ἔρπε.

B.

Babe, τὸ βρέφος.
Back, *s.* νῶτον.
Back. *adv.* πᾰ́λιν [ᾰ́].
Bad, κακὸς, ἡ, ὸν. φαῦλος, η, ον.
Badly, κᾰκῶς.
Band, ὁ λόχος.
Banish, ἐξελαύνω, -ελῶ, -ᾷς. ἀπαλλάσσω.
to be Banished, ἐκπίπτω, ἐκπεσοῦμαι. φεύγω, φευξοῦμαι, πέφευγᾰ.
Banishment, φῦγή.
Barbarian, βάρβᾰρος, ον.
Base, κᾰκὸς, ἡ, ον. κακῖων. κάκιστος.
Basely, αἰσχρῶς, αἴσχῐον, αἴσχιστᾰ.
Basket, τὸ κάνεον=κανοῦν. [For the accent, see Praxis Græca, Part III. *R.* 13.]

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Bathe, νίπτω.
Battle, μάχη [ᾰ].
Be, εἰμί, ἔσομαι, ἔσται. γίγνομαι, γενήσομαι, ἐγενόμην. πέφῡκᾰ, ἔφῡν.
may it Be! γένοιτο.
Be it so! εἶεν.
Be upon, ἔπειμῐ.
Bear (=bring forth), τίκτω, τέξω, τέτοκα, ἔτεκον. φύω, ἔφῡσα.
Bear (=endure *or* carry), φέρω.
Beard, τὸ γένειον.
Beast, ὁ θήρ, θηρός.
Beauty, τὸ κάλλος, μορφή.
Because that, ἀνθ' ὅτου.
Become, γίγνομαι, γενήσομαι, γέγονα, γεγένημαι, γεγὼς, γεγῶτος.
it Becomes, χρὴ. δεῖ. πρέπει.
Bed, εὐνὴ. κλῖνη [ῐ]. τὸ λέχος. λέκτρον.
Beer (barley-wine), μέθῡ ἐκ κρῑθῶν.
Befall, γίγνομαι. *See* Become.
Before me (=before I did), πρότερον ἐμοῦ.
Before, πρὶν, *infin.* πᾶρος [ᾰ], *with gen.* πρόσθεν. πρό τινος. πρὶν, *absolutely.*
Beg, αἰτέω. ἀπαιτέω. δέομαι.
Beg back, ἀπαιτέω.
Beggar, πτῶχος.
Beget, φύω, ἔφῡσα. φῡτεύω. τίκτω, ἔτεκον.
Begin, ἄρχομαι.
Beginning, ἀρχή.
on Behalf of, ὑπὲρ, περί τινος. τινὸς ἕκᾱτῐ *or* ἕνεκᾰ.
Behold, λεύσσω.
Behold! ἴδοῦ, *verb*; ἰδοὺ, *interjection.*
Beholder, θεωρὸς.
Being, ὤν, οὖσᾰ, ὄν.
Beloved, φῐ́λος, η ον [ῐ́].
Below, ἔνερθε. ὑπένερθε. κάτω [ᾰ].
Bemoan, στένω.
Beneath, ὑπὸ, *gen. or dat.*
Beneath the earth, τῆς γῆς νέρθεν. ἔνερθε χθονὸς.
Bend, κάμπτω.
Benefit, ὀνίνημι, ὤνησα.
Beseech, λίσσομαι. ἵκνοῦμαι.
Beside, *with verb of rest,* παρά τινι; *with verb of motion,* παρά τινα.
Besides, πρὸς τούτοισι.
Best, ἄριστος, η, ον. κάλλιστος. κρᾰ́τιστος [ᾰ].
as is Best, τὰ λῷστᾰ.
have the Best, κρᾰτέω.
Bestow (in marriage a daughter, *collocare filiam*), ἐκδίδωμι, ἐξέδων or ἐξέδουν κόρην.
Betray, προδίδωμι, προΐδων, προδοὺς.
Better, κρείσσων, ἀμείνων, καλλῖων [ῐ].
Betters, οἱ κρείσσονες. οἱ κρᾰτοῦντες.
Between (=partaking of the nature of both), μεταίχμιος, ον.
Bewail, ἀποιμώζω, -ώξω. κλαίω τινὰ.
Bid, κελεύω.
Bind, συνδέω, συνέδησα.
Bitter, πῐκρὸς, ὰ, ὸν.
Blame, *s.* ὁ ψόγος. αἰτῐᾶ.
Blame, *v.* μέμφομαι. ἐλέγχω. αἰτιάομαι.
to be Blamed, μεμπτὸς.
Bless, εὐλογέω.
Blessed, μάκᾰρ, μᾰκᾰ́ρες [ᾰκ].
greatly Blessed, ὁ μέγ' ὄλβιος.
Blessings, τὰ κάλὰ.
Blind, *adj.* τυφλὸς, ἡ, ὸν.
Blind, *v.* τίθημι τυφλὸς.
Blood, αἷμᾰ.
Bloodshed, αἷμα χῦτὸν.
stain with Blood, αἱμάσσω, -ξω.
Blood-stained, μιαίφονος.
Blood-thirsty, φῐλαίμᾰτος, ον. μιαίφονος, ον.
Bloody, φοίνιος, ᾱ, ον.
Bloody-reeking, αἱμᾰτοστᾰγὴς, ὲς.
Blot out, ἐξᾰλείφομαι.
Boast oneself, ἐξεύχομαι.
Boasting, ὁ κόμπος.
Body, τὸ σῶμα. τὸ δέμᾰς.
Boiling, ζέων.
Bolt, κλῆθρον.
Bone, ὀστέον.
to be Born of, πεφῡκέναι. φῦναι.
Born, γεγὼς, γεγῶσᾰ.
Both, *adj.* ἄμφω.
Both . . . and . . . τε—καὶ. καὶ—τε. καὶ—καὶ.
Bound, δέσμιος.
Bounds, Boundary, ὁ τέρμων, ονος.

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Boy, παῖς, παιδός.
Branch, ὁ κλάδος [ά].
man of Bravery, ἀνὴρ εὔψῡχος.
Breath, πνοή.
Breathe, πνέω.
Breathe forth, ἐκπνέω, -εύσω.
Breeze, πνοή.
Bridal, νυμφῐκός, ἡ, όν.
Bride, νύμφη. κόρη.
no Bride, ἄνυμφος.
one who leads a Bride, νυμφᾰγωγός.
Briefly, συντέμνω. τεμών.
Bright, λαμπρός, ᾱ, όν. φαεινός, ἡ, όν.
Bring, ἄγω [ᾰ]. φέρω, οἴσω, ἐνήνοχα, ἠνεγκᾰ, ἠνεγκον.
Bring forward, προφέρω.
Bring near, προσάγω, -ἤγαγον, -ᾰ̈γᾰγε.
Brother, κᾰσῖς [ά], ᾽ᾰδελφός. κᾰσίγνητος, κᾰσίγνητον κᾰρᾱ [ᾰρ].
Brotherless, ᾽ἀνᾰδελφος [ᾰδ].
Bulwark, ἔρῡμᾰ.
Burn, πίμπρημι, πρήσω.
Bury, θάπτω, θάψω.
Business, τὸ πρᾶγμᾰ.
But, ἀλλά.
But that, ὅπως οὐχ . . . [ἔχειν].
Buy, ὠνέομαι.
By all means, μᾶλιστᾰ [ᾰ́λ].
By the Gods, πρὸς θεῶν.
By thy beard, πρὸς γενείου.

C.

Cable, ὁ κᾰ́λως [ά].
Calamity, ξυμ- or συμφορᾱ [ᾰ̀]. πῆμα. κᾰκόν. ᾰ̓τη. τύχη [ύ].
what Calamity thou art in, ἵν' εἶ κακοῦ.
Call, κᾰλέω, καλέσω, κέκληκα, κέκλημαι, κληθήσομαι. εἶπον, εἰπεῖν.
Call forth, ἐκκᾰλέω.
Can, δῦνᾰμαι, δύνασαι = δύῃ, δύνᾰται. σθένω.
Cannot, οὐ δύναμαι, οὐκ ἂν δῦναίμην or σθένοιμι.
it Cannot be, οὐκ ἔστιν.
Captive, αἰχμᾰλωτῐς, ῐδος [ῐς, ῐδος].
Capturable, ἁλώσῐμος, ον.
Captured, αἱρεθείς.
I Care for something, μέλει τί μοι.
I Care not, οὐ φροντίζω.
I have no Care, οὔ μοι φροντῐς [ῐ].
take Care, φῡλάττομαι.
Catch, ἀγρεύω.
Carry, φέρω. κομίζω.
help to Carry, συγκομίζω.
Cast, βάλλω.
Cast out, ἐκβάλλω, ἐκβαλῶ.
Cast in one's teeth, ἐπιπλήσσω τί τινι.
Cause, αἴτιος, ᾱ, ον.
Cease, παύομαι, πέπαυμαι.
Certain, τις, enclitic.
Cessation, ἡ διάλῡσῐς.
Chain, ὁ δεσμός, plural, τὰ δεσμᾰ́.
Chamber, ὁ θᾰλᾰ́μος, ου [ᾰ́λ].
Change, s. ἡ μετάστᾰσῐς.
Change, v. μετᾰβάλλω.
Chariot, ᾽ᾰ̓πήνη. τὸ ᾰ̓ρμᾰ́. ᾰ̓ντυξ, ῠ̆γος.
Charioteer, ἁρμᾰτηλᾰ́της [ά].
Chastisement, σωφρόνισμᾰ́.
Cheerful, εὔφρων, ονος.
Chief, ᾰ̓ναξ, ᾰ̓νακτος. ὁ φώς, φωτός.
Chiefly, μᾶλιστα [ᾰ́λ].
Child, τὸ τέκνον. νήπιος, ᾱ, ον.
belonging to his Child, παιδεῖος, ᾱ, ον.
Childless, ἄπαις, ᾰ̓́παιδος. ᾰ̓́τεκνος (ὁ καὶ ἡ).
having many Children, πᾰ̈λῠτέκνος, ον [ύ].
mother of fair Children, εὔπαις.
Choose (=will), βούλομαι. θέλω.
Choose (=make a choice), αἱρέομαι, εἱλόμην, ἑλέσθαι.
Citiless, ᾰ̓πολῐ́ς.
Citizen, πολῖτης [ῐ], πολῖται, ὁ ἀστός.
City, ἡ πόλῐς, or metri gratiâ, πτόλις. τὸ ἄστυ.
Clasp, ᾰ̓πτομαί τινος.
Clatter, ὁ κτῦπος [ύ].
Clear, σᾰφής. ἐμφᾰνής. τορός.
make Clear, σᾰφηνίζω.
rise Clear, πρέπω.
Clearly, σᾰφῶς, σᾰφέστερον. τορῶς.
Clever, σοφός, ἡ, όν. δεινός, ἡ, όν.
Cling to, ἔχομαι, ἕξομαί τινος.
Close (= shut), συγκλείω.
Close (= bring close together), ξῦνᾰ́πτω.

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Coincide, *συμπῖτνω* [*ῐ*].
Cold, *ψυχρός, ᾱ, όν.*
Colt, *ὁ πῶλος.*
Come, *ἔρχομαι, εἶμῐ̄, ἐλήλῡθα, ἦλθον, ἐλθὲ. ἔμολον. μεθίστᾰμαι*[2]*. ἀφικνέομαι, ἀφῖξομαι, ἀφῖκόμην. ἱκνέομαι, ἵκομην, ἵκομην.*
I am Come, *or* I have Come, *ἧκω. πάρειμι. ἀφῖκόμην.*
Come! *εἶᾰ.*
I had Come, *ἧκον, es, e.*
Come forth, *χωρέω. ἐξέρχομαι. προβαίνω.*
in Comfort, *καλῶς.*
Commence a contest, *στᾰσιν* [*ᾰ́*] *τυγχάνω. προτίθημι ἆμιλλᾰν.*
Common, *κοινός, ἡ, όν.*
Companion, *ἥλιξ. ἡλῑκος. ὁμῆλιξ.*
Compendiously, *συλλαμβάνω*[2]*π.*
Complete, *περαίνω. ἄνῡτω, ἠνῦσᾰ. τελέω,* it shall be completed, *τελεῖται.*
Conceal, *κρύπτω. κεύθω.*
to be Concealed, *κέκευθα.*
Concerning, *περί τινος.*
Conclusion, *τὸ τέλος.*
Conductor, *πομπαῖος.*
Confound, *συγχέω, σῡνέχεα.*
Confuse, *συγχέω, συνεχῠ́θην* [*ῠ́*].
Conjecture, *συμβάλλω.*
Connexion (by marriage), *ὁ κηδεύων, κηδεύσᾱς.*
one must Conquer, *νῑκητέον.*
Consider (= hold, *like the Latin duco, habeo*), *ἡγέομαι. ἔχω. λογίζομαι.*
Contend, *μᾰ́χομαι* [*ᾰ́*].
be Content, *στέργω.*
Contest, *ἄγών, ῶνος. ἡ στᾰσῖς* [*ᾰ́*]. *ἆμιλλᾰ́, ης.*
Contrary to, *ὑπαντᾰ́ξ.*
Contribute, *ξυμβάλλομαι.*
Contrivance, *τὸ σόφισμᾰ́.*
Contrive, *βουλεύω.*
Convey, *κομίζω. πορεύω*; to one's own house, *κομίζομαι ἐς δόμους.*
get secretly Conveyed, *ὑπεκτίθημι.*
Convincing, *εὐπειθὴς.*
Corpse, *ὁ νέκυς. ὁ νεκρός. φόνος, collective* = corpses.
Couch, *τὸ λέχος. εὐνή. δέμνιον. κοίτη.*
Counsellor, *πρόβουλος.*
Countless, *μῦρίος, ᾱ, ον* (*note the irregular accent*).
Country, *χώρᾱ.*
one's Country, *πᾰτρίς, ίδος* [*ῐ́*]. *πᾰτρᾱ́, ᾶς* [*ᾰ́τ*].
Courage, *ἀνδρία.*
take Courage, be of good Courage, *θαῤῥέω.*
Cover, *ἀμπέχω. κρύπτω.*
Coward, *δειλός.*
Cowardice, *δειλία.*
Cowardly, *ἄνανδρος, ον.*
Credit, *τὸ κλέος.*
Creep *or* creep along, *ἕρπω.*
Creep secretly over, *ὑφέρπω τινά.*
Crime, *αἰτία.*
to be at the Crisis, *μεσόω.*
Cross, *περάω. διαπεράω.*
Crowd, *ὁ ὄχλος.*
Crown, *s. στέφᾰνος.*
Crown, *v. στέφω, ἔστεμμαι.*
Cry, *βοή.*
Cry aloud, *ἀνολολύζω, -ξω.*
Cunning, *σοφός, ἡ, όν.*
Cup, *πῶμᾰ́.*
Curse, *κᾰτᾰρᾱ́, ᾶς* [*ρᾰ̀*]. *ᾰ̓ρᾱ́* [*ᾰ̀ρᾰ*].
Cut, *τέμνω, ἔτεμον.*
Cut through, *διᾰλαγχάνω, λᾰχεῖν.*
Cut to pieces, *κᾰταξαίνω.*

D.

Daily life, *ὁ κᾰθ' ἡμέρᾱν βίος.*
Danger, *ὁ κίνδῡνος.*
Dare, *τολμάω, τολμήσω. τλῆμι, ἔτλην.*
one must Dare, *τολμητέον.*
Daring, *ἡ τόλμᾰ́. τὸ θᾰ́ρσος* [*ᾰ́*].
Daring deed, *τὸ τόλμημᾰ́.*
Dark, *μέλᾰς, αινα, ᾰν.*
Darken, *σκοτόω.*
Darkness, *ὁ σκότος.*
Dash down, *intrans. σκῆπτω.*
Dash down, *trans. ᾰ̓ράσσω.*
Daughter, *θῠγᾰ́τηρ* [*ᾰ́*], *θῠγᾰ́τρὸς, θῠγάτερ, θῠγατέρες, θῠγατρᾰ́σι. ἡ παῖς, παιδός. κόρη.*

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Day, ἡμέρᾱ.
one Day, ποτὲ, *enclitic.*
Dead, θᾰνὼν, οὖσα, ὀν. κατθᾰνὼν.
Dead body, ὁ νέκῡς. *See* Corpse.
I was Dead, ἔθνησκον.
Deadly, θᾰνάσῐμος, ον.
Dear, φῐ́λος, η, ον [ῐ́]. προσφῐλής, ὲς.
Dearer, φῐλτερος.
Dearest, φῐλτᾰτος.
Death, ὁ θᾰ́νᾰτος [ᾰ́]. ὁ μόρος.
be Deceived, κλέπτομαι.
Deceiving a friend, ξενᾰπᾰτης [ᾰτ].
Decide, κραίνω, ἐκράνθην.
Decide a suit, διαγιγνώσκω δῐ́κην [ῐ́].
Declare beforehand, προσημαίνω.
Decree, ὁ θεσμὸς.
Deed, τὸ ἔργον = τοὖργον.
Deem, νομίζω. ἡγέομαι.
Deem happy, ὀλθίζω. εὐδαιμονίζω. μᾰκᾰρίζω.
the Deep, τὸ πέλᾰγος.
Deeply, μέγᾰ.
Defender, ᾽ᾰρωγὸς.
Deign, ἀξιόω.
Deity, δαίμων, δαίμονος.
Delay, μέλλω. βρᾰδῡ́νω. σχολάζω. μᾰτᾰ́ω.
we must Delay, μελλητέον.
Deliverance, ᾽ᾰπαλλᾰγή.
Delight, τέρπω. ἥδομαι. εὐφραίνω.
with Delight, ἡδέως.
Demand back, ἀπαιτέω.
I will Depart, ῎ᾰπειμι. ἀπαλλάσσω.
Departing (= having gone, went and . . .), μολὼν.
it has Departed, μεθίστᾰμαι[3].
Deprive, στερέω.
Deprived, ἄμμορος, ον. τητώμενος. ἔρημος, ον. ἐστηρημένος.
be Deprived of, ἀπολείπομαι. See *R.* 4., *note* *.
Desert, ἐρημῐᾶ.
Deserts, τὰ ἐπᾰξιᾶ.
Deserted, ἔρημιος, ον. μόνος, η, ον.
Deserving, ἄξιος, ᾱ, ον.
Design, *s.* τὸ βούλευμα.
Design, *v.* βουλεύω, βεβούλευμαι. μενοινάω.
Desire, *s.* ὁ πόθος. ὁ ῐ́μερος.
Desire, *v.* μαστεύω.
Despoil, ἐρημόω. See *R.* 44. *e.*
Desponding, ἔκθῡμος, ον.
Destroy, αἱρέω, εἷλον. κᾰτασκάπτω, κᾰτεσκᾰ́φην. διαφθείρω, διέφθαρκα. ἀπόλλυμι, ἀπώλεσα. κᾰθαιρέω, κᾰθεῖλον. πορθέω. ἐξελῶν, Ex. 97. 17.
Destruction, ὀλεθρῐᾱ. φθορᾱ́ [ᾰ].
Destructive, ὀλέθριος, ᾱ, ον.
Determined, δεδογμένος.
Device, μηχᾰνή. βούλευμᾰ. τέχνη.
Dice, οἱ κῦβοι [ῠ́].
Die, θνήσκω, θᾰνοῦμαι, τέθνηκα, ἔθᾰνον, τεθνᾶσι. καταθνήσκω, κᾰτθᾰνοῦμαι, κατθᾰνὼν.
Die with, συνθνήσκω, συνέθᾰνον.
Die for, ὑπερθνήσκω.
Die on behalf of, προθνήσκω, προῦθᾰνον.
Difficult, προσάντης, ες.
with Difficulty, χᾰλεπῶς.
Direct, *v.* νωμάω.
Disclose, ἀνοίγω.
Discover, μανθάνω, ἔμᾰθον. ἐξευρίσκω. εὑρίσκω, ηὕρημαι.
Disease, ἡ νόσος.
Diseased, νοσῶν (=νοσέων), νοσοῦντος.
Disgraceful, αἰσχρὸς, ᾱ, ον.
Disgracefully, αἰσχρῶς, αἴσχῐον, αἴσχιστᾰ.
Disgust, ῎ᾰση.
Dishonour, ᾽ᾰτῑμάζω, ἀτῑμάω.
Dishonoured, ῎ᾰτῑμος.
Dishonourably, ᾽ᾰτῑμως [ῐ́].
Disorder, ᾽ᾰκοσμῐᾱ.
Disorderly, ᾽ᾰκόσμως.
to be Dispirited, ἀθῡμέω.
Dispositions, τὸ λῆμα.
Disturb, τᾰράσσω, -ξω.
Divine, δῖος, δῖᾰ †, δῖον.
Do, δράω, δρᾱσω [ᾰ́]. πράττω. ποιέω. ἐργάζομαι, εἴργασμαι, εἴργᾰσαι.

† πότνιᾰ, δῖᾰ, μίᾰ, are the only feminine adjectives in ιᾰ with the ᾰ short

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what are we to Do? τί δρῶμεν;
Dog, κυών, κύνός.
Doing, τὸ πρᾶγμᾰ.
Doors, πύλαι [ύ].
Double, δίπτῠχος, η, ον.
in a Doubtful way, δἴχορρόπως.
Down, κάτω [ά].
Drag, ἕλκω, ἔλξω. σπάω. ἑσπάσθην. ἀνέλκω.
Drag from, ἀποσπάω, -ᾶσω [ά].
Draw, σπάω, ἔσπᾰσα.
Draw forth, ἐξέλκω, ἐξεῖλκον.
Dread, s. δεῖμα.
Dread, v. ταρβέω.
Dreadful, δεινός, ή, όν.
Dreadfully, δεινόν.
Dream, ὁ ὄνειρος, irreg. plur., τὰ ὀνείρᾰτᾰ, and ὄνειρᾰ.
Dress, στολή.
Drink, πῖνω [ῐ]. πῖομαι, πέπωκᾰ, ἔπῐον.
Drive from, ἐξ-, or ἀπελαύνω, ἠλᾰ́σα.
Drive beyond, βάλλω ἔξω.
Drive off, ἀμύνω [ύ].
Dust, ἡ κόνῐς.
Dwell, οἰκέω. ναίω δόμον. οἰκίζομαι.
cause to Dwell, οἰκίζω.
Dwell with, συνναίω.
Dweller, κτίτης.

E.

Each, of two things, ἑκᾰ́τερος [ά].
Each, of two or more, ἕκαστος.
Each other, ἀλλήλω, οι.
Ear, τὸ οὖς, ὠτός, ὠσί.
Earth, γῆ. (the ground), οὖδᾰ́ς.
beneath the Earth, χθόνιος.
Easily, ῥᾳδίως, ῥᾷον, ῥᾷστᾰ.
Easy, ῥᾴδιος, ῥᾴων, ῥᾷστος.
Easy (of approach), εὐπρόσοιστος, ον.
Eat into, δάπτω τι.
Echo, Ἠχώ.
Edge, κράσπεδον.
Efficacious, δραστήριος, ον.
Either . . . or, εἴτε . . εἴτε. ἤ . . ἤ.
Electra, Ἠλέκτρᾰ.
Else, ἄλλος, η, ο.
Embrace, προσπτύσσομαι, -πτ'ξομαι. ἀσπάζομαι.
Embroidered, ποικίλος, η, ον. [For the accent, see Praxis Græca, Part III., R. 27.]
End, s. τελευτή.
End, v. τελευτάω. λῦω.
Endure, φέρω. ἐξᾰνέχομαι.
Enemy, ἐχθρός, ὰ, ὸν. πολέμιος, ᾱ, ον.
bitterest Enemy, id., superlative.
Enfold, περιβάλλω τινὰ.
Enigma, αἴνιγμᾰ́.
Enjoy, χράομαι, χρήσομαι. ὀνίνημι, ὀνήσω, ὤνησά τινος.
Enjoy myself, εὐφραίνω ἐμαυτὸν.
Enjoyment, ὄνησῐς.
Enleagued, ἔνσπονδος.
Enough, ἄλῐς.
it is Enough, ἀρκεῖ.
Enquire, ἱστορέω. ἐξιστορέω. πυνθάνομαι.
Enrich, πλουτίζω.
Enter, εἰσέρχομαι, εἰσῆλθόν τι. εἰσβαίνω.
Enter together, συνεισβαίνω, -έβην.
Enter on a contest, ἐς στᾶσῐν [ά], ἄπέρχομαι.
Entertain guests, ξενοδοχέω.
Entrance, ἡ εἴσοδος.
Entreat, ἄντομαί τινα.
Enviable, ζηλωτός. ἐπίφθονος, ον.
Enwrap, περιπτύσσω.
Equipment, στόλισμᾰ́.
Err, ἁμαρτάνω or ἐξαμ.
Error, s. τὸ ἀμπλάκημα [ά].
to be in Error, σφάλλομαι.
Escape, s., ἡ ἐκβᾶσῐς. ὁ πόρος.
Escape, v. φεύγω, φεύξομαι, πέφευγα, ἔφῠγον; also ἐκ and ὑπεκφεύγω. διαφεύγω.
Escape notice, λανθάνω, ἔλᾰθόν τινα.
Even if, καὶ + ἄν.
Even though, id.
at all Events, γοῦν. γε, enclitic.
Ever, ἀεί, αἰεί, αἰὲν. ποτὲ.
Every, πᾶς, πᾶσα, πᾶν.
Every man, πᾶς. πᾶς τῖς. πᾶς ἀνὴρ.
Every one, πᾶς. πᾶς τῖς.
Every thing, πάντα.
in Every way, παντᾰχῇ.
Everywhere, παντᾰχοῦ.

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Evil, κἀκὸς, ἡ, ὸν. φαῦλος, η, ον.
with Evil mind, κἀκῶς φρονέων.
Evil, s. κἀκὸν. ὁ πόνος. ὁ μόχθος.
Exasperate, θήγω.
Excel, ὑπερφέρω.
Excellent, ἐσθλὸς, ἡ, ὸν. ἄριστος.
most Excellent, ἄριστος. φέριστος. ἔξοχος.
Excellently well, κάλλιστα δὴ.
Except, πλὴν, *with genit.*
Excuse, ἡ πρόφᾰσῐς. ἡ αἰτίᾱ. ἡ σκῆψῐς.
Exhaust, ἐξαντλέω.
Exhortation, πᾰραίνεσῐς.
Expect, προσδοκάω.
to head an Expedition, στρᾰτηλᾰτέω.
Expel, ἐξελαύνω. ἐξελῶ, ᾷς, ᾷ. ἐλαύνω.
Expose, ἐκτίθημι.
Expression, ὁ λόγος.
Extend, ἐκτείνω.
Eye, τὸ ὄμμα. ὁ ὀφθαλμὸς. ἡ κόρη. βλέφᾰρον.
Eyeball, ἡ κόρη.
Eyelids, τὰ βλέφᾰρᾰ.

F.

in his Face, ἐναντίον.
Face, ὄμμᾰ. τὰ πρόσωπᾰ.
Fail = faint, ἀπείρηκα. = miss, ἁμαρτάνω, ἥμαρτον. σφάλλομαι, ἐσφᾰλην [ά].
Fail utterly, ἐξᾰμαρτάνω.
Faint, προλείπω.
Fair, ἐυπρεπὴς, ὲς.
mother of Fair children, εὔπαις.
Fair *or* Fair-haired, ξανθὸς, ἡ, ὸν.
Faith, ἡ πίστῐς.
Faithful, πιστὸς, ἡ, ὸν.
Fall (of a city), ἡ ἅλωσῐς.
Fall, πίπτω, πεσοῦμαι, πέπτωκα, ἔπεσον. πίτνω [ί].
Fall in, συμπίπτω.
Fall on, ἐμπίπτω.
Fall from, ἐκπίπτω.
Fall upon, πίπτω ἔν τινι. προσπίπτω τινὶ. ἐπεισπίπτω.
Fall short of, λείπομαί τινος.
False, ψευδόφημος, ον.
False-prophet, ψευδόμαντῐς.
False to his name, ψευδώνῡμος.
Family, ὁ ῥῖκος. τὸ δῶμᾰ.
Famous, κλεινὸς, ἡ, ὸν.
as Far as, εἰς ὅσον.
Fare, πράσσω, πέπρᾱγα.
Farewell, χαῖρε, χαιρέτω.
Fare ye well, χαίρετε.
Fastened, πασσᾰλευτὸς.
Fate, τύχη [ύ].
Fated, πέπρωται.
Father, πᾰ́τηρ, πᾰ́τρὸς, πατρὶ, πατέρᾰ, πᾰ́τερ [ά], πατρᾰ́σι [ά].
of one's Father, πᾰ́τρῳος, φᾰ́. φον.
Fatherland, πάτρᾰ. πᾰ́τρὶς, ῐ́δος [ί].
Fatherless, ἀπᾰ́τωρ [ά].
Favour, ἡ χᾰ́ρῐς [ᾰ].
Favourable (wind), οὔριος, ᾱ, ον.
Fear, s. ὁ φόβος.
in Fear, τρέσᾱς.
Fear, v. [δείδω], ἔδεισᾰ, δέδοικᾰ, *cum vi præsentis.* τρέω, τρέσω. φοβέομαι. ταρβέω.
do not Fear (=scruple), μὴ αἰδέομαι.
Fearful, δεινὸς, ἡ, ὸν.
Feast, ἑᾰλίᾱ, ας. ἡ δαῖς, δαιτὸς.
Fellow-citizen, ἀστὸς.
thy Fellow-slave, σύνδουλός σεθεν.
Fellow-trader with, ξὔνέμπορος.
Female, θηλὺς, εῖᾰ, ὺ.
Fetch, ἄγω, ἄξω.
come to Fetch, μετέρχομαι.
Few, ὀλῐ́γος, η, ον. (Note the irregular accent.)
but Few, ὀλῐ́γοι [ί].
Field, ὁ γύης, ου.
Fifty, πεντήκοντᾰ́.
Fight, μάρνᾰμαι. μᾰ́χομαι.
Fight a fight, ἄγωνῐ́ζομαι ἄγῶνᾰ́.
Fight against *or* with, μάχομαί τινι.
hard to Fight with, δύσμᾰχος.
Fighters mounted in chariots, ἐπιστᾰ́ται [ά] ἁρμᾰ́των [ά].
Fill up, πληρόω.
to be Filled, πλήθω τινὸς.
Find, εὑρίσκω, εὑρήσω, ηὗρηκα, ηὗρον, εὑρὼν, εὑρέθην. ἐξευρίσκω. (= light upon), λαμβάνω.
Fine, λεπτὸς, ἡ, ὸν.
Finish one's course, ἄνῦτω [ύ].
Fire, τὸ πῦρ, πῠ́ρὸς.
Fire-signal, ὁ φρυκτὸς.

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First, πρῶτος, η, ον.
be First, φθάνω. [ά.]
First of all, τὸ πρῶτον.
First = before that time, πάροιθεν [ά].
for the First time, πρῶτον.
holds First place, νῖκάω.
in the First place, πρώτων μὲν.
First-fruits, ἀπαρχή.
Fit, χρὴ. εἰκὸς.
Fitting time, ὁ καιρὸς.
Flash, τὸ σέλας.
Flatter, αἰκάλλω. θωπεύω.
Flesh, κρέας, g. pl. κρεῶν. ἡ σὰρξ, σαρκὸς.
Flight, φῦγή.
Flock, ποιμνὴ.
Flourish, ἀνθέω. εὐτῠχέω. θάλλω.
Fly, φεύγω, φεύξομαι, πέφευγα, ἔφῦγον.
Fly from, φεύγω, with accus.
Flying, φῦγάς, ἄδος [ά].
Foam, ἅλμη.
Fold, ἡ πολμιὴ.
Follow, ἕπομαι, ἕψομαι, εἱπόμην, ἑσπόμην.
Follow after, μέτειμί τι.
as Follows, τάδε.
Folly, μωρία.
Fond, φῖλος, η, ον [ῖ].
to be Fond of, ἐράομαι, ἠράσθην.
Fool, Foolish, μῶρος. μάταιος, ᾱ, ον [ά].
Foot, πούς, ποδὸς, ποσὶ.
on Foot, πεζὸς, ἡ, ὸν.
Footstep, ποδῶν βάσις [ά].
For, conj. γὰρ (never first word).
For, prep. ὑπέρ τινος.
Forbid, ἀπαυδάω, ἀπηύδων.
Force, βίᾱ.
Foreign, βάρβαρος, ον.
Foretel, προὐννέπω, θεσπίζω.
Forethought, προμηθίᾱ. πρόνοιᾱ.
Form, τὸ εἶδος. τὸ δέμας.
the Former, ὁ πάροιθε [ά].
Formerly, ποτὲ, enclitic. πάρος [ά]. πρόσθεν.
Forsake, προδίδωμι.
Forth, ἔξω.
be Fortunate, εὐτῠχέω[4].
Fortune, or good Fortune, τῠ́χη [ῠ́]. τὰ ’ἀγᾰθᾰ̀ [ὰ].
shall be Found, πᾰρέσται.
Four-horsed, τέθριππος, ον.
Fourth, τέταρτος.
Fragment, λείψᾰνον.
Free, adj. ἐλεύθερος, ᾱ, ον.
Free, v. ἀπαλλάσσω τινά τινος. (See R. 46.)
Freed, ἀφειμένος.
Freedom of speech, παῤῥησίᾱ.
Freely, ἐλευθέρως.
Fresh-killed, νεοσφᾰγὴς.
Friend, φῖλος, η, ον [ῖ]. ξένος.
Friendless, ’ἄφῖλος.
Friendly, φῖλῖος, ᾱ, ον [ῖ]. φῖλος, η, ον. φῖλόξενος, ον.
not Friendly, μὴ φίλος.
Friendship, ξενίᾱ.
to be Frightened or amazed, ἐκπαγλέομαι.
From, ἀπὸ, ἐκ, genit. πᾰρᾰ́ [ά], id.
Front (between two armies), τὰ μεταίχμιᾰ.
Fruit, ὁ κάρπος.
Fruitless, ’ἄκάρπωτος, ον.
Fulfil, ἐκπίμπλημι, ἐκπλήσω.
Full, πλέος, ᾱ, ον. πλέως, πλεᾱ, πλέων.
Funeral-pile, ἡ πῦρὰ.
Future, μέλλων.
for the Future, πρόσω. ἐς τὸ λοιπὸν.

G.

Gain, κερδαίνω, κερδᾰ̄́νῶ, ἐκέρδᾰνα. τυγχάνω, τεύξομαι, ἔτῠχον. κτάομαι.
Gain for oneself, αἱρέομαι, εἱλόμην, ἑλέσθαι.
Gain a thing from a person, τυγχάνω τί τινος.
Gain this (victory), ἐκνῖκάω τάδε.
Gain or Gains, τὸ κέρδος.
will Gainsay, ἀντερέω.
Garland, τὸ στέφος.
Garment, ὁ πέπλος.
Gate, πῦλη [ῠ́]. πῦλωμα [ῠ́].
General, στρᾰτηγὸς.
Generated, γενεᾱ́, ᾶς.
Get, κῠρέω, with gen.

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Get in time, φθάνω [ά].
Get rid of, ἀπαλλάσσω τι.
Gift, δῶρον. δώρημᾰ.
Girl, κόρη, κόρης.
Give, δίδωμῐ, δώσω, δέδωκα, ἔδωκα, ἔδων.
Give in return, ἀντιδίδωμι.
Give out, ἐκδίδωμι, ἐξέδων.
Give up, μεθίημι [ῐ], μεθήσω, μεθῆν, μέθες.
Glad, θέλων, θέλουσᾰ.
Gleam, τὸ σέλᾰς.
Glorious, εὐκλεὴς, ἐς.
Go, χωρέω. βαίνω, βήσομαι, βέβηκα, ἔβην, βῆθι, βῶ, βαίην, βῆναι, βὰς, βέβᾰα. εἶμι, ἴθι, ἰέναι, ἰὼν [ῐ]. στείχω.
I will Go away, ἄπειμῐ̆.
Go away, ἀπαλλάσσομαι.
Go back, ἀπέρχομαι, ἀπῆλθον αὖθῐς.
Go below, ἄπειμῐ̆ κᾰ́τω [ά].
I will Go, εἶμι.
I must Go, πορευτέον μοι.
Go into, εἰσέρχομαι, εἴσειμι.
I will Go out of, ἔξειμι, *with gen.*
to Go out of, ἔξω πᾰ́ρῐκω.
Goad, κέντρον.
God, θεὸς. δαίμων, ονος.
by the Gods, πρὸς θεῶν.
Goddess, θεὰ.
I am Going, εἶμι, *cum vi futuri.*
Gold, ὁ χρῦσὸς.
Gold-wrought, χρῡσήλᾰτος, ον.
Golden, χρῦσοῦς, ῆ, οῦν.
I am Gone, οἴχομαι, ἀποίχομαι.
Good, ἀγᾰθὸς, ἡ, ὸν. ἐσθλὸς, ἡ, ὸν. χρηστὸς, ἡ, ὸν (note, *all oxytone; so also* κᾰκὸς).
Good-fortune, τὰ ἀγᾰθὰ. τῦχη [ῠ́].
Great, μέγᾰς, μεγᾰλη [ά], μέγᾰ.
what a Great! ὅσος, οἷος. ὡς μέγας.
Greater, μείζων. πλείων *or* πλέων.
Greatest, μέγιστος.
Grecian, Ἑλληνῐκὸς, ἡ, ον. Ἕλλην, ηνος.
Greece, ἡ Ἑλλᾰ́ς [ᾰ̀], ᾰ̆δος [ά].
Greek, Ἕλλην.
Grief, τὸ πένθος.
Grieve, *trans.* λῡ́πέω. *intrans. or pass.* λῡποῦμαι. ἀλγέω, ἂν ἀλγοίης.
Grievous, ἀλγεινὸς, ἡ, ὸν. ἀχθεινὸς, ἡ, ὸν.
more Grievous, ἀλγίων [ῐ].
Groan, *s.* ὁ γόος. ὁ στεναγμὸς.
Groan, *v.* οἰμώζω, ᾤμωξα. στενάζω, -άξω. στένω.
Groan for, ὑπερστένω τινὸς, στένω τι.
Groan secretly, ὕποστένω.
Groaning, ὁ στεναγμὸς.
Grope for, ἐρευνάω τι.
Ground, πέδον. τὸ οὖδᾰ́ς.
on the Ground, χᾰ́μαι.
to the Ground, χᾰ́μαι. χᾰμᾶξε. ἐς πέδον. ἐς οὖδᾰ́ς.
Grow, αὐξάνομαι.
Grudge, φθονέω.
Guard, φρουρέω. ἔχω.
to Guard against, φῡλάσσω.
Guess, τεκμαίρομαι.
Guest, ξένος *or* ξεῖνος.
Guide, ἡγεμὼν. ὕφηγητὴς.

H.

Hades, Ἅιδης, ου.
Hail, χαῖρε, χαίρετε.
Hair, κομὴ.
Hand, χεὶρ, χειρὸς, *and without the* ι, χερὸς, χεροῖν. χερσὶ.
both Hands, ἀμφιδέξιοι ᾽ᾰκμαὶ.
Handicraft, χειρωναξίᾱ.
Hang, κρεμάννῡμι, κρεμᾰ́σω [ά], ἐκρεμάσθην.
Happen, τυγχάνω. γίγνομαι.
Happiness, ὁ ὄλβος.
Happy, εὐτῠχὴς, ἐς. ὄλβιος, ᾱ, ον. μᾰκᾰ́ριος [ᾰ́ρ].
to be Happy, εὐδαιμονέω.
to call Happy, ὀλβίζω.
Harbour, ὁ λῐμὴν, λιμένος.
it is Hard, δεινὸν.
Hard-mouthed, ᾰ̆στομος.
Hard to look upon, δυσθεᾰ́τος, ον.
Harm, *s.* τὰ κᾰκὰ.
Harm, *v.* κηραίνω.
Harmonious, εὔῤῥυθμος, ον.
Harsh, πλημμελὴς, ἐς.
Harshness, τρᾰχῠ́της [ῠ́], ῠ́τητος.
Harvest, τὸ θέρος.
Hasten, σπεύδω. σπέρχομαι.

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Hat, ἡ κύνῆ.
Hate, ἔχθω. μῖσέω.
Hateful, ἐχθρὸς, ἐχθῖων, ἔχθιστος. στύγερὸς, ὰ, ὸν.
I am Hateful, ἐχθαίρομαι.
Haughty in expression, σεμνόστομος.
Have, ἔχω. ἔστι μοι.
He, οὗτος. ἐκεῖνος. ὅδε.
but He, ὁ δὲ.
Head, κεφἀλὴ. τὸ κἄρᾱ [κάρα]. *and* ὁ κρᾶς, τῆς κρᾱτὸς, τῇ κρᾱτἰ, τὴν κρᾶτα. *Soph.* τὸ κρᾶτα ; *pl. n.* τὰ κρᾶτα.
Hear, κλύω. ᾽ἄκούω, ἀκούσομαι, ἀκήκοα. πυνθάνομαι, πεύσομαι, ἐπὔθόμην. αἰσθάνομαι, ᾐσθόμην.
Hearken, κλῦθἰ.
Heart, καρδίᾱ, ᾶς. τὸ κέᾰρ.
have the Heart to, τολμαίω.
Hearth, ἑστίᾱ.
Heat, ἡ φλὀξ, φλογὸς.
Heaven, ὁ οὐρᾰνὸς.
Heavy, βᾰρὺς, εῖᾶ, ὔ.
Heavy-armed, ὁπλῖτης [ῑ].
Helm, οἴαξ, οἴᾱκος.
Help, *s.* ὄνησῖς.
Help, *v.* ὠφελίω. ἐπαρκέω, -έσω τινἰ. προσωφελέω.
Helpless, ἀμήχᾰνος, ον.
Herald, ὁ κῆρυξ, κήρῦκος.
Her, *possessive*, κείνης.
Hercules, Ἡρᾰκλῆς.
Here, ἐνταῦθᾰ. ἐνθᾰδε [ά]. *Sometimes* ὅδε, ἥδε, τόδε.
I am Here, πᾰρειμι [ά].
Herself, αὐτὴ, ἑαυτῆς = αὐτῆς.
Hesitate, μέλλω.
Hide, στέγω. κρύπτω.
Hiding-place, ὁ κευθμὼν, ῶνος.
Him, μῖν, νῖν, σφε, *enclitic.* τοῦτον. ἐκεῖνον = κεῖνον.
Himself, ἑαυτοῦ = αὐτοῦ.
of Himself (= by himself), αὐτὸς.
Hinder, κωλύω, κωλῦσω [ῠ]
His, αὐτοῦ, τούτου, ἐκείνου *or* κείνου.
Hither, δεῦρο.
Ho, Sir! οὗτος σὺ.
Hold (= consider), τῑθημι [ῑ].
Hold, ἔχω, ἑξω, εἶχον, ἔσχον.
Hold up, ἀνέχω.
Hollow, κοῖλος, η, ον.
Holy, ἁγνὸς, ὴ, ὸν. ῑ̓ρὸς, ὰ, ὸν = ἱερὸς.
Home, ἑστίᾱ.
in thy House, κἄτ᾽ οἶκον.
Homewards, οἴκᾰδε.
Honour, τῑμάω. τῖω.
Honourable, κἄλὸς, ὴ, ὸν.
Honourably, κἄλῶς.
Hope, ἡ ἐλπὶς, ἐλπῖδος [ῑ].
to Hope, ἐλπίζω.
Horned, εὔκερως, ων. [For the accent, see Praxis Græca, Part III., *R.* 12.]
Horror, ὀρῥωδίᾱ.
Horse, ὁ καὶ ἡ ἵππος.
with white Horses, λεύκιππος. λευκόπωλος.
Horseman, ἱππεὺς.
Horse-taming, ἵππιος, ᾱ, ον.
Hospitality, ξενίᾱ.
Host, ὁ στρᾰτὸς.
Hostile, πολέμιος, ᾱ, ον. δυσμενὴς, ες.
House, στέγη. δῶμἔ. ὁ δόμος. ὁ οἶκος.
in the House, κατ᾽ οἴκους.
into the House, οἴκους.
House-watcher, ὁ, ἡ οἰκουρὸς.
How! ὡς.
How? πῶς; *after a verb*, ὅπως.
How much! ὡς κάρτᾰ.
by How much, ὅσῳ.
How then? πῶς οὖν;
Hull, τὸ σκᾰφος [ά].
Humour, ὁ τρόπος.
Hunt out, θηράομαι.
Hunter, Huntsman, κὐνηγέτης.
Hurt, βλάπτω.
Husband, πόσῖς. ἀνὴρ. *See* under Man.)
Husbandless, ᾰ̓νανδρος.
Hymn, *v.* ὑμνέω.

I.

I, ἐγὼ, *emphatic*, ἔγωγε.
I for my part, ἔγωγε.
and I too, κἀγὼ.
I at least, ἔγωγε.
but I myself also, ἐγὼ δὲ καὐτὸς, -ἡ.
If, εἰ, *with indic. and opt.*; ἢν *with subj.*

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Ignorance, ἄμαθῐ́ᾱ [ῐ́].
Ill, κᾰκῶς.
be Ill, νοσέω.
Image, ἡ εἰκών.
Imitate, εἰκάζω.
Immediately, εὐθῠ́ς [ῠ́] *before a vowel*, εὐθύ *before a consonant*; εὐθέως σήμαινέ μοι.
Implore, ἱκετεύω, ἐξαιτέομαι.
it is Impossible, οὐκ ἔστ' ὅπως, *with indicative, or* οὐκ ἔστι *with infin.*
In Greece, καθ' Ἑλλᾰ́δα [ᾰ́δ].
In sleep, κατὰ ὕπνον.
Inconceivable, ἀμήχᾰνος, ον.
Incur the charge of, ὀφλισκάνω. ὄφλόν τι.
Incurable, ἀμήχᾰνος, ον.
Indeed, δῆτᾰ.
not Indistinct, οὐκ ἄσημος.
Induce, εἰσάγω τινά.
Inextricable difficulty, ἀμήχᾰνον.
Inferior, ἠσσημένος τινός.
Inflict, προσβάλλω, προσέβᾰλον.
Inform me of, διδασκω [ᾱ].
Ingloriously, ἀκλεῶς.
Inhabit, ναίω *or* οἰκέω τι.
Injunction, ἐφετμή.
to Injure, βλάπτω. ἀδῐκέω.
Injustice, ἀδῐκῐᾱ́. τὸ + ἀδῐκεῖν. τὸ ἄδῐκον.
Instruct, δῐδάσκω, δῐδᾰ́ξω.
Insult, ὑβρῐ́ζω.
Intend, μέλλω, *with future, present, or aorist infinitive; the future most commonly.*
Interpreter, ἑρμηνεύς.
Into, ἐς. εἰς.
Intolerable, δύσφορος, ον.
Interest, ἵκνέομαί τινα.
Invention, ἐξεύρημα.
Invoke, κᾰ́λέω.
Involved in, κεχρημένος. *from* χράομαί τινι.
Iron, ὁ σίδηρος [ῐ́].
Island, ἡ νῆσος.
Ivy, ὁ κισσὸς.

J.

Jaw, γναθμὸς.
Join battle, ξύνᾰπτω μάχην [ᾰ́], *or simply* συμπίπτω.
Join together, ξύναρτάω.
Journey, *s.* ἡ ὁδός.
Journey, *v.* πορεύομαι.
Joy, τὸ χάρμα. ἡ χᾰρᾱ́ [ρᾰ́].
Judge of, κρῖνω [ῐ́] τι, κρῑνῶ, ἔκρῑνα.
Judgment, γνώμη.
Just, δίκαιος [ῐ́], ᾱ, ον.
Just, Just now, ἄρτῐ, ἀρτίως.
Justice, δῖκη [ῐ́]. τὸ δίκαιον [ῐ́].
Justly, δῖκαίως. πανδῖκως [ῐ́]. εἰκότως.
deal Justly, ὀρθόομαι.

K.

Keep, ἔχω, ἕξω. See *R.* 44. *e.* σώζω.
Keep off, ἀπείργω.
Keep quiet, ἔχε ἡσῦχος.
Kill, κτείνω, κτενῶ, ἔκτονα, ἔκτεινα, ἔκτᾰνον. ἀποκτείνω. κατακτείνω. ὄλλῡμι, ὤλεσᾰ. φονεύω.
to be a Killer, φονεύω.
Kind, χρηστὸς, ἡ, ὀν.
of all Kinds, παντοῖος, ᾱ, ον.
Kindly disposed, εὐμενὴς, ἐς.
Kindred, ξῦναιμος, ον [ῠ́].
King, βᾰσῐλεύς. τῦραννος [ῠ́]. ἄναξ, ἄνακτος. δεσπότης.
Kingly brothers, βασιλέε ὁμοσπόρω.
Kinsman, συγ–, *or* ξύγγονος, ου.
Kiss, *v.* κῡνέω, κῦσω. προσκῡνέω.
Kiss, *s.* φίλημᾰ [ῐ́].
Knee, τὸ γόνυ, γόνᾰτος, γούνᾰτος, γονάτων, γουνάτων, γουνῶν.
Knock, ἀράσσω.
Know, οἶδα, οἶσθα *and* οἴδασθα, οἶδε, ἴστον, ἴσμεν, ἴστε, ἴσᾱσῐ́; ἴσθι, εἰδῶ, εἰδείην, εἰδέναι, εἰδὼς, εἴσομαι. γιγνώσκω, *perf.* cum *vi præsentis*, ἔγνωκᾰ, ἔγνων, γνοὺς, γνόντος. κᾰτοιδα [ᾰτ]. ἐπίστᾰμαι, ἐπίστᾰσαι, ἠπιστᾰ́μην.
Know full well, ἐξεπίστᾰμαι.
Know clearly, σᾰ́φ' ἴσθῐ́ [ᾰ́].

L.

Ladder, ἡ κλῖμαξ [ῐ́], ᾰκος.
Lady, γῦνὴ, *v.* γύναι. (*See* Woman.)
Lake, λίμνη.
Lamentation, ὁ θρῆνος. ὁ γόος.
Lamentable, to be Lamented, ποθεινὸς, ἡ, ὀν.

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Land, ἡ χθὼν, χθονὸς. γαῖα, γαίᾶς. γῆ.
Landing-place, ἔκβᾰσῐς.
Large, πολὺς, πολλὴ, πολὺ.
so Large, τοσόσδε.
Last, τελευταῖος.
at Last, τέλος.
Last of all, πᾰνύστᾰτος.
for the Last time, πᾰνύστᾰτον.
Lately, νεωστῐ [ῐ]. ἀρτίως.
Lately married, νεόγᾰμος, ον. *See* Newly.
Lately slain, νεοσφᾰγής.
but Lately, ἀρτίως.
Laugh, γελάω.
Law, ὁ νόμος.
Lawful, θέμῐς.
Lay out (a couch), στρώννῡμι, ἔστρωκα.
Lay out (a dead body), ἐκτείνω, ἐξετᾰθην [ᾰ].
Lead, ᾰ̓γω. ἡγέομαι.
Lead in, εἰσάγω.
Lead home, κᾰτάγω.
Lead on, ἐξᾰγω [ᾰ].
Lead the way, ὁδηγέω.
Lead on the way, ἐξάγω.
Leader, ἡγεμὼν.
Leap, πηδάω.
Learn, μανθάνω, ἔμᾰθον. πυνθάνομαι, πεύσομαι. ἐξιστορέω.
Learn thoroughly, ἐκμανθάνω.
at Least, γε, *enclitic.*
Leave, λείπω, ἔλῐπον. ἐάω.
Leave (alone), ἐάω.
Leave off, μεθῐημι, α. 2. *imp.* μέθες.
be Left behind, λείπομαι.
Left (= remaining), λοιπὸς, ἡ, ὸν.
Left (not right), ᾽ἀριστερὸς, ὰ, ὸν.
Left hand, ᾽ἀριστερὰ χείρ.
Lest, μὴ, μή τῐ.
Let be, ἔᾱ.
Let down, καθῐημι, καθῆκα.
Let alone, ἔᾱ.
Let forth, ἐξίημι, ἐξιᾶσι.
Let go, μεθῐημι, -ήσω, -ήσομαι, -εἶκα, -ῆκα, -ῆν, μέθες, μεθῶ, μεθείην, μεθεῖναι, μεθεὶς.
Let off, ἀφίημι, ἀφῆν. μεθῐημι [ῐ].
Letter, τὸ γράμμᾰ.
Libation, χοὴ.
Lie, κεῖμαι, κείσομαι.
Lie upon, πρόσκειμαι.
Life, ὁ βίος. ψῦχή.
Lifeless, ἄψῡχος, ον.
Light, *s.* τὸ φάος *or* φῶς. τὸ φέγγος.
in the Light of (= considered as) ᾽ἀριθμῷ.
Light, *adj.* λεπτὸς, ἡ, ὸν.
Light-armed, γυμνὴς, ῆτος.
Like, *adj.* ὅμοιος, ᾱ, ον.
Like, ὡς, *after its noun* ὡς.
Limb, κῶλον. τὸ μέλος.
Listen, ᾽ἀκούω.
Listen to, κλύω.
a Little, βρᾰχὺ [ῠ].
Live, ζάω, ζῇς, ζῴην.
Livelihood, ὁ βίοτος.
Living, ζῶν, ζῶσᾰ.
Loathsome, στῠγητὸς.
Loiter, σχολάζω.
to Long to, ἐράω. ποθέω.
Long, μᾰκρὸς, ᾱ, ὸν.
Long ago, Long since, πᾰλαι [ᾰ].
Look, βλέπω. σκοπέω.
Look around, ἀναθρέω.
Look at, εἰσοράω. προσβλέπω τινὰ.
Look one in the face, ἐναντίον βλέπω.
Look on, θεάομαι. εἰσοράω τινὰ, εἰσεῖδον. ἐφοράω, ἐπόψομαί τινα. δέρκομαί τι.
Look into, ἐσοράω.
pleasant to Look upon, ἡδὺς ὁρᾶν.
Loose *or* Loosen, λῦω, λῡσω [ῠ], ἔλῡσα, λέλῡκα, λέλῡμαι, ἐλῠθην [ῠ].
Lord, κοίρᾰνος. ἄρχων.
Lose, ἀπόλλῡμι, ἀπώλεσα. (= miss), ἁμαρτάνω τινὸς.
Lost, φροῦδος.
Lot, μοῖρᾰ, ᾱς.
Love, *s.* ὁ ἔρως, ἔρωτος.
Love, *v.* φῐλέω. ἐράω.
be in Love with, ἐράομαι, ἠράσθην.
Low, τᾰπεινὸς, ἡ, ὸν.
Lull, κοιμάω.
Lull to sleep, κοιμίζω.

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M.

Mad, *μαίνομαι, μάνοῦμαι, μέμηνα (cum vi præsentis), ἐμάνην* [ά].
Magistracy, *τὸ τέλος.*
Maiden, *παρθένος (note the irregular accent).*
Make, *ποιέω. τίθημι.*
Man, *ἄνθρωπος. ἀνήρ, ἀνδρὸς, ἀνδρὶ, ἄνερ* [ᾰ], *ἀνδρᾶσι* [ά]. *βροτὸς. ὁ φὼς, φωτὸς.*
Manifest, *ἐκφᾰνὴς, ἐς.*
Manifestly, *ἐμφᾰνῶς.*
Manner, *ὁ τρόπος.*
Many, *πολὺς, πολλὴ, πολὺ.*
March against, *ἐπιστρᾰτεύω τι.*
Marriage, *ὁ γᾰμος* [ά].
Marriage-couch, *τὸ λέχος.*
newly Married. *See* Newly.
Marry, *γᾰμέω,* f. *γᾰμῶ, ἔγημα (spoken of the husband).* f. *γᾰμοῦμαι, νυμφεύομαι (of the wife).*
Mast, *ὁ ἱστὸς.*
Master, *ὁ δεσπότης.*
Matter, *τὸ πρᾶγμᾰ.*
May, *ἂν, with optative.*
one May, *πάρα = πάρεστι* [ᾰρ].
Mean, *adj. φαῦλος, η, ον.*
Mean, *v. λέγω.*
Means, *ὁ πόρος.*
by all Means, *μᾶλιστᾰ* [ᾰλ].
by Means of, *διά τινος.*
by no Means, *οὐδᾰμῶς. ἥκιστᾰ.*
Meet with, *λαγχάνω, ἔλᾰχον.*
Melodious, *μελῳδὸς.*
Mention, *λάσκω, λέλᾰκα, ἔλᾰκον. φράζω.*
Messenger, *ὁ ἄγγελος.*
Midst, *μέσος, η, ον.*
Mighty, *ἐγκρᾰτὴς, ἐς.*
Mind, *ἡ φρὴν, φρενὸς. γνώμη. ψῡχὴ.* (= temper), *τὸ λῆμᾰ. ὁ θῡμὸς.*
Mine, *ἐμὸς, ἐμὴ, ἐμὸν.* (For Crasis, see *R.* 29.)
Minerva, *Ἀθᾰνᾰ [ᾰν].*
Miserable, *ἄθλιος, ᾱ, ον. τᾰλᾶς, αινᾰ, ᾰν [τᾰλ]. δύστηνος, ον.*
Misery, *τὸ πῆμα.*
Misfortune, *κᾰκὸν. συμφορᾱ [ᾱ], or ξυμφορὰ.*
Mistress, *δέσποινᾰ. δεσπότις.*
Mob, *ὄχλος. οἱ πολλοί.*
Moderate, *μέτριος, ᾱ, ον.*
Money, *τὰ χρήματα.*
More, *adj. πλείων or πλέων; adv. μᾶλλον. πλέον. ἔτι.*
Mortal (man), *βροτὸς. θνητὸς.*
Mortal (wound), *καίριος, ᾱ, ον.*
Most, *μᾶλιστᾰ* [ᾰλ]. *πλεῖστᾰ.*
Most things, *τὰ πλεῖστα.*
Mother, *τοκὰς* [ᾰ], *τοκάδος. μητὴρ, μητρὸς and μητέρος, μητρὶ, μητέρα, μῆτερ, μητράσῐ* [ᾰ]. *ἡ τεκοῦσᾰ.*
Mound, *χῶμᾰ.*
Mourn, *ὀδῡρομαι. στενάζω.*
Mournfully, *στυγνὸν.*
Mouth, *στόμᾰ.*
Move, *trans. κῑνέω, intrans. κῑνοῦμαι.*
Mow down, *ἐξ-ᾰμάω.*
Much, *adj. πολὺς, πολλὴ, πολὺ* [ῠ].
Much, *adv. πολλὰ, πολὺ.*
Murder, *ὁ φόνος.*
Murderer, *φονεὺς.*
Murderer of a mother, *μητροκτόνος.*
Mutilate, *αἰκίζομαι.*
by Mutual slaughter, *ὑπ' ἀλλήλων φόνῳ.*
Muse, *Μοῦσᾰ.*
I Must, *δεῖ μοι. χρή μοι.*
one Must, *δεῖ. χρὴ. χρεὼν.*
I Must go, *πορευτέον. ἰτέον.*
My *or* My own, *ἐμὸς, ἡ, ὸν, with or without ὁ, ἡ, τὸ.* (For Crasis, see *R.* 29.)
Myself, *nom. αὐτὸς, ἡ, gen. ἐμαυτοῦ, ἧς, dat. ᾧ. ᾗ, acc. ὸν, ἣν.*
My own affairs, *τὰ + ἐμὰ.* (See *R.* 29.)

N.

Name, *s. τὸ ὄνομᾰ.*
Name, *v. λέγω. εἶπᾰ.*
Near, *πέλᾰς τινὸς. ἐγγῠς* [ῠ].
Necessary, *ἀνάγκη, with or without ἐστὶ. χρεὼν. χρὴ.*
Neck, *ἡ δέρη.*
Need *or* needful, *χρεῖᾰ. ἀνάγκη, with or without ἐστὶ.*
there is Need, *δεῖ.*

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there is much Need, πολλὴ ἀνάγκη.
Need, *v.* δέομαι, δεῖσθαι.
quite Needful, πᾶσᾰ ἀνάγκη [ἐστι].
Neighbour, ὁ, τοῦ, τῷ, τὸν πλησίον *or* πέλᾶς. γείτων, ονος.
Neither ... nor, ... οὔτε ... οὔτε ... μήτε .... μήτε.
Never, οὔποτε. μήποτε.
Nevertheless, ὅμως.
New, νέος, ᾱ, ον. νέορτος, ον. καινὸς, ἡ, ὸν.
Newly, νεωστῐ [ῐ].
Newly-born, νεογνὸς, ὸν.
Newly-caught, νεαίρετος, ον.
Newly-married, γεόγᾰμος, ον. νεόδμητος, ον. νεωστῐ [ῐ] νυμφίος. ὁ ἀρτίως πόσῐς.
News, ὁ μῦθος.
Night, ἡ νὺξ, νυκτὸς.
Nightly, ἔννῠχος, ον. νύκτερος, ον. νῠχιος, ᾱ, ον, *or* ος, ον [ῠ].
No, οὐ. *See* Not.
by No means, οὐδᾰμῶς. ἥκιστᾰ.
in No way, οὐδὲν.
No longer, οὐκέτῐ. μηκέτῐ.
No more, οὐκέτῐ. μηκέτῐ.
No one, οὐδεὶς. οὔτῐς.
to No purpose (= in vain), μᾶτην [ᾰ].
in No respect, οὐδὲν. μηδὲν.
Nowhere, οὐδᾰμοῦ.
None, οὐδεὶς, οὐδεμίᾰ, οὐδὲν.
Noble, κᾰλὸς, ἡ, ὸν. καλλίων [ῐ], κάλλιστος. γενναῖος, ᾱ, ον.
Nobleness of birth, εὐγένειᾰ.
Nobly-born, εὐγενὴς, ὲς.
Noise, κραυγὴ. ῥόῐβος. ῥοῖβδος.
None, οὐδεὶς, οὐδεμίᾰ, οὐδὲν. μηδεὶς.
Nor, οὐδὲ. μηδὲ. οὔτε.
Not, *direct*, οὐ, οὐκ, οὐχ, οὐχῐ [ῐ]; *with conditions, in prayers, commands, etc.*, μὴ.
Not one, οὐδεὶς, οὐδεμίᾰ, οὐδὲν.
Not yet, οὐδέπω. οὔπω.
Noted, ἐπῐσημος, ον [ῐ].
Nothing, οὐδὲν. οὐδέν τῐ. μηδὲν.
Now, νῦν. ἤδη.
Number, τὸ πλῆθος. ὁ ἀριθμὸς.
without Nuptial song, ἀνῠμέναιος.
Nurse, τῐθήνη. τρόφος.
Nurture, τρέφω, θρέψω, ἐθρέφθην.

O.

Oak, ἡ δρῦς, δρυὸς.
Oar, πλᾶτη [ᾰ].
Oath, ὁ ὅρκος.
that has heard an Oath, ὅρκιος, ᾱ, ον.
Obey, πείθομαι, πείσομαι, ἐπῐθόμην.
must Obey, πειστέον.
Obstinacy, αὐθᾰδίᾱ.
Obtain, τυγχάνω, ἔτῠχον.
Oftentimes, πολλᾰκῐς [ᾰ].
Old, πᾰλαιὸς, ᾱ, ὸν.
Old age, τὸ γῆρᾰς, *g.* γήρως, *d.* γήρᾳ.
Old man, γέρων, γέροντος. γεραιὸς.
Old things, τὰ πᾰλαι [ᾰλ].
Old woman, γραῦς. γραιὰ, *contracted from* γεραιὰ.
of Old, πᾰλαι [ᾰλ].
Olive branch, ὁ θαλλὸς.
Omen, ὁ οἰωνὸς.
Once, ποτε, *enclitic.*
at Once, εὐθῠ [ῠ].
One, εἷς, μῐᾶ, ἕν; ἑνὸς, μῐᾶς.
One .... another, ὁ μὲν ... ὁ δὲ.
One day, ποτε, *enclitic.* ἔτῐ.
in One word, συντόμως.
Only, μόνος. εἷς, μῐᾶ, ἕν.
Open, διοίγω.
Opinion, δόξᾰ. γνώμη.
Opportunity, ὁ καιρὸς.
Oracular, μάντῐς. μαντῐκὸς, ἡ, ὸν.
Oracles (the divine words), τὰ θεσφᾰτᾰ. οἱ χρησμοὶ.
Oracles (the place), τὰ χρηστήρια.
Originator, ἀρχηγέτης.
Ornament, ὁ κόσμος.
Other, ἄλλος, η, ο; the Other, θᾶτερος, ᾱ, ον [ᾰτ].
in Other respects, τὰ + ἄλλᾰ.
in Other directions, ἄλλοσε.
the One ... and the Other, ὁ μὲν. .... ὁ δὲ.
on the Other hand, αὖ.
Other men's, ἀλλότριος, ᾱ, ον.
Otherwise, ἄλλως.
I Ought, ὤφελον. χρή με. δεῖ με.

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by Ourselves, ὑπὸ αὐτῶν.
Out, ἔξω.
Out of, ἐκ.
be Out of one's mind, ἐξίστᾰμαι, ἐξέστην φρενῶν.
Out of the way, ἐκποδὼν.
Outlines, τὰ μέτρα.
Outside, ἄκρος, ᾱ, ον.
Outside, ἔξω, *with genitive.*
to be Overcome, νῑκῶμαι *from* νῑκάω.
to be Overjoyed, ὑπερχαίρω.
Overlook, περιοράω, περιεῖδον.
Owing to, διά, *with accus.*
Own, ἑαυτοῦ *or* αὑτοῦ, ῆς, ῶν.

P.

Pain, *s.* τὸ ἄλγος. ὁ πόνος. ἡ ὠδῑν, ὠδῑνος.
Pain, *v.* ᾰ̓νῑάω. ἀλγῡνω, ἤλγῡνα.
Painter, γρᾰφεὺς.
Palace, δῶμᾰ, δώματος. μέλᾰθρον. δόμος. στέγη (*all usually in the plural*).
Parent, τοκεὺς.
Parricide, πᾰτροκτόνος.
Part, τὰ μὲν .... τὰ δὲ ....
Partake, μετέχω, μεθέξω.
Partner, σύζῡγος.
Pass beyond, ὑπερβαίνω.
Passionate, ὀξῡθῡμος, ον [ῠ̀θ].
Paternal, πᾰτρῷος, ᾱ, ον.
Pay, τῖνω [ῐ], τῖσω [ῐ], ἔτῖσᾰ.
sons of Pelops, Πελοπῐ́δαι [ῐ].
Penalty, δῖκη [ῐ]. ποινή.
People, λᾱός *or* λεὼς ; *also plural* λαοί. ὁ δῆμος.
Perceive, αἰσθάνομαι, ᾐσθόμην.
Perchance, τᾰχᾰ [τᾰ́].
Perhaps, ᾽ἴσως.
Perish, ὄλλῡμαι, ὀλοῦμαι, ὤλωλᾰ ; *or* ἀπολλ. φθείρομαι. ἔφθαρμαι.
Permit, ἐάω, εἴων, ἐᾶσω, εἷᾶσα. ἔᾶσον.
Person (= body), ὁ χρὼς, χρωτὸς.
Persuade, πείθω.
try to Persuade, πείθω.
Phrygians, Φρῦγες [ῠ́], ῶν, ξί, ᾰ̆ς.
Pine-tree, ἐλᾰ́τη [ᾰ́].
Pious, εὐσεβής, ὲς.
Pitiable, οἰκτρὸς, ᾱ, ὸν ; *superlat.* οἴκτιστος.
Pity, *s.* ὁ οἶκτος.
Pity, *v.* οἰκτείρω, ᾤκτειρᾰ. οἰκτίζω.
Place, *v.* τίθημι, ἔθηκα.
Plain, *s.* πεδίον.
Plain, *adj.* ἁπλοῦς.
Plan, *s.* μηχᾰνή. βούλευμα. φροντὶς, ῐ̆δος [ῐ].
Plan, *v.* βουλεύω.
Plant, φῦτευμα [ῠ́].
Pleasant, φίλος, η, ον [ῐ́]. ἡδὺς, ἡδεῖᾰ, ἡδύ.
Pleasantly, ἡδέως.
Please, ᾽ἀρέσκω. ἀνδάνω, ἔᾰδον, ᾽ᾰ̓δεῖν, ἕᾰδα.
Pleasing, τερπνὸς, ή, όν. φῐ́λος, η, ον [ῐ́].
Pleasure, ἡδονή. τὸ τερπνὸν. τὸ ἡδὺ [ὺ].
Plot, τεχνάομαι.
Plunder, πορθέω. λᾰπάζω, -άξω.
Poison, φάρμᾰκον.
Pollute, φῦρω [ῠ́].
Pollution, τὸ ᾽ᾰ́γος.
Pollux, Πολῠδεύκης.
Popular, δημήγορος, ον.
Possess, ἔχω.
Possessed of, ἐπήβολος.
Possession, χρῆμᾰ. κτῆμᾰ.
have Possession of, κρᾰτῦνω τινὸς.
get Possession, κρᾰτέω.
Pour out, χέω.
Power (vires), τὰ κρᾰτη [ᾰ́].
one in Power, ὁ κρᾰτῶν.
it is in my Power, πάρεστί μοι.
have Power over, κρᾰτέω τινὸς.
Powerful, ἀρκέων.
Practice, μελέτη.
Praise, ἐπαινέω, -έσω. αἰνέω.
to Pray, εὔχομαι. προσεύχομαι.
I Pray *or* Pray, δῆτα. ἱκετεύω.
to Pray down, ᾽ᾰ́ράομαι.
Pray after, ἐπεύχομαι.
Prayer, λῑ́τη.
Presence, πᾰρουσῐᾶ.
Present things, τὰ ὄντα. τὰ πᾰρεστῶτα.
to be Present, πάρειμι [ᾰ̆], παρὼν.
Preserve, σώζω.
Prevent, εἴργω.
Prey, ᾽ᾰ́γρᾱ.
sons of Priam, Πριᾰμῐ́δαι [ῐ́δ].
Pride, φρόνημᾰ. χλῐ́δη.
Prince, ᾽ἄναξ, ἄνακτος.
Princess, ἡ τῦραννος [ῠ́].

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Private, ἴδιος, ᾱ, ον.
Privately, ἰδίᾳ [ιᾳ].
Prize of valour, τὰ + ἄριστεῖα.
Proclaim, κηρύσσω. προφωνέω.
Proof, τεκμήριον.
Prophet, ὁ μάντις.
of Prophets, μαντικὸς, ἡ, ὸν.
Propitious, πρευμενὴς. εὐμενὴς. ἵλεως. πρόφρων.
Prosper, εὐτυχέω. εὖ πράσσω.
Prosperity, εὐεστὼ, οὖς, οἱ. *See also* Recover.
Prosperous, εὐτυχὴς, ὲς. ἐσθλὸς, ἡ, ὸν.
to be Prosperous, εὐτυχέω.
Prosperously, εὖ. κἄλῶς.
Protection, ἄρωγὴ.
Protector, ὑπασπιστὴς, οῦ.
Provide, πορσῦνω [ύ]. πορίζω. παρασκευάζω.
Prudent, ἀρτίφρων [ί].
to be Prudent, σωφρονέω.
Prudently, σωφρονῶν.
Pursue, δίώκω.
Pursuit, δίωγμᾰ́.
Put down, τίθημι, ἔθην, θεὶς.

Q.

Quarrel, ἀπέχθομαι.
Queen, ἄνασσᾰ́. τῦραννος [ύ]. βᾰσῐλῐ́ς [ῐ̄s].
as Quickly as possible, ὡς τάχιστᾰ́. ὅσον τάχος.
Quickest, ὤκιστος.
Quit, λείπω, λέλοιπα, ἔλῐπον. ἀπαλλάσσομαι.
Quite sure. *See* Sure.

R.

Race, τὸ σπέρμα. τὸ γένος.
Rage, *s.* ὁ χόλος. ὁ θῦμὸς.
Rage, *v.* λυσσάω.
Raise, αἴρω, ἦρον.
Raise an alarm, βοὴν κηρύσσω.
Rank, στιξ, στῖχὸς.
Rather, μᾶλλον.
Ravage, τρῖβω [ῐ]. πορθέω.
Ray, ἀκτὶς, ἀκτῖνος.
Ready, ἕτοιμος, η, ον.
Reason, *s.* αἰτίᾱ.
for many Reasons, πολλῶν ἕκᾰτῐ́.
for what Reason, τίνος ἕκᾰτῐ́.
Recess, ὁ μῦχὸς.
Receive, δέχομαι, δέξομαι, δέδεγμαι, ἐδεξάμην, ἐδέχθην. τυγχάνω, ἔτῠχόν τινος.
Recover (= set up again), ὀρθόω τινὶ βίον.
Redoubtable, δυσμᾰχώτᾰτος.
Refuge, ἄφορμὴ.
I am Reported, κλῄζομαι.
Regal, βᾰσῐλῐκὸς, ἡ, ὸν.
Regard (= look at), προσβλέπω. (= pay attention to), σέθω τι.
Region, ἡ πλᾰ́ξ, πλᾰκὸς. ἡ πτὺξ, πτῦχὸς.
Reinstate, κᾰτᾰ́γω [ᾰ́γ], κατάξω.
Reject, ἀπωθέω, ἀπεωσάμην, ἀπώσασθαι.
Rejoice, χαίρω, *with accusative of reference.*
Relative, Relation, ὁ ξύγγονος. κηδεστὴς. ξυγγενὴς.
Relax, ἀνῖημι [ί], ἀνῖεὶς. μεθίημι, μεθεῖναι.
Remain, μένω. μίμνω.
what Remains, τὸ λοιπὸν. τὰ λοιπὰ.
Remember, μέμνημαι. μνείᾱν ἔχω τινὸς.
Remembrance, μνημεῖον.
Remedy, τὸ ἄκος.
Render, κτίζω, κτῖσω [ῐ].
Renowned, κλεινὸς, ἡ, ὸν.
Repel, ὠθέω, ὤσω, ὠσθήσομαι. ἀπωθέω.
Reply, ἀντειπεῖν τινὶ.
Report, *s.* ἡ δόξᾰ. ἡ κληδὼν. ὁ λόγος.
Report, *v.* ἀγγέλλω. ἀπ– *or* ἐπαγγέλλω.
Reproach, *s.* ὁ ψόγος.
Reproach, *v.* ἐξονειδίζω.
Rescue, ῥύομαι, ῥῦσομαι [ύ].
Resemble, ἐξῑσόω τινὶ. προσείκω, προσήϊγμαι.
Respect, αἰδέω, αἰδέσω.
in no Respect, οὐδᾰμῶς. οὐδὲν.
the Rest, τᾰ̄́λλᾰ́.
Restore, ἀνορθόω.
Result, γίγνομαι.
Retaliate, ἀντᾰμείβομαι.
to Revenge oneself, τῑμωρέομαι.

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Revere, *σέβω.*
Reward, *μισθὸς.*
due Reward, *τὰ ἐπιτίμιᾰ* [*ῐμ*].
Rich, *πλούσιος, ᾱ, ον.*
to be Rich, *πλουτέω.*
Riches, *ὁ πλοῦτος.*
Rid, *ἀπαλλάσσω τινά τινος.*
get Rid of, *ἀπαλλάσσω τι.*
Riddle, *αἴνιγμᾰ.*
Rifle, *σῡλάω.*
I think it Right, *ἀξιόω.*
Right hand, *δεξιὰ.*
Right well, *εὖ.*
Rise, *ἀνίστᾰμαι, ἀνέστην.*
River, *ὁ ποτᾰμὸς.*
Robe, *ὁ πέπλος.*
Rock, *πέτρᾰ.*
Root and branch, *πρόῤῥιζος.*
Rope, *ὁ κᾰ̀λως* [*ᾰ́*].
Rouse, *ἐξεγείρω. ἀνίστημι.*
Row, *ἐρέσσω.*
Royal, *βᾰσῐ́λικὸς, ἡ, ὸν. βασίλειος, ᾱ, ον. τῦραννος* (*ὁ καὶ ἡ*) [*ῠ́*].
to Ruin, *ὄλλῡμι, ὄλεσα, or ἀπόλλῡμι.*
utterly Ruined, *ἐξεφθαρμένος.*
Rule, *ἀνάσσω. τῦραννέω. αἰσυμνάω τινὸς. ἄρχω τινὸς.*
Ruler, *ὁ κρᾰτῶν, οὖντος. ἄρχων, οντος.*
Run, *τρέχω, δρᾰμοῦμαι, δεδρᾰμηκα* [*ᾰ́*], *ἔδρᾰμον.*
a Runaway, *ὁ δρᾰπέτης.*
Running, *s. ὁ τρόχος.*
Rush, *ἵεμαι. ὁρμάω.*
Rush into, *ἐμπίπτω τινί.*

S.

Sack, *v. ἐξαιρέω, ἐξεῖλον.*
Sacred mixture, *ὁ πέλᾰνος.*
Sacrifice, *τὸ θῦμᾰ́.*
Sad, *πῐκρὸς, ᾱ, ὸν.*
Safe, *σῶς. ἀσφᾰλὴς. ᾽ᾰκίνδῡνος.*
Safely, *ἀσφᾰλῶς, –λέστερον, –λέστατα.*
of Safety, *σωτήριος, ᾱ, ον.*
I Said, *εἶπα, εἶπον. ἔλεξα.*
Sail, *s. τὸ λαῖφος.*
Sail, *v. πλέω, ἔπλευσᾰ́.*
Sailor, *ναύτης, ου.*
for my Sake, *ἐμὴν χᾰ́ριν* [*ᾰ́*].
for the Sake of, *χᾰ́ρῐν* [*ᾰ́*]. *ἕνᾰκᾰ̀τῐ, after the genitive. ἕνεκᾰ́, οὕνεκα, before or after the genitive.* See *R.* 35.
of the Salt sea, *adj. βρῦχιος, ᾱ, ον* [*ῠ́*].
the Same, *ὁ + αὐτὸς*, See *R.* 28.
at the Same time, *ἅμᾰ́.*
Satisfaction, *δῖκη* [*ῐ́*].
Save, *σώζω, σέσωσμαι, σωθεὶς. διασώζω. ἐκσώζω.*
Saviour, *σωτὴρ, ῆρος. σωτήριος.*
Say, *λέγω, λέξω. φημί, φήσω, εἴρηκᾰ́, εἶπα, εἶπον. αὐδάω.*
Saying, *τὸ ἔπος.*
Scabbard, *ὁ κολεὸς, or τὸ κολεόν.*
Scarce, *μόλῐς.*
Scowling, *σκῦθρωπὸς, ὸν.*
Sea, *ἡ θᾰ́λασσᾰ* [*ᾰ́λ*], *ἡ ἅλς, ᾽ᾰ́λὸς.*
Sea-god, *πόντιος θεὸς.*
Seal, *σήμαντρον.*
Search, *ἐρευνάω.*
Seasonable, *καίριος, ᾱ, ον.*
Seat, *θρόνος. ἕδρᾰ.*
Second, *δεύτερος, ᾱ, ον.*
in Secret, Secretly, *λᾰ́θρᾰ* [*ᾰ́θ*].
Sedition, *στᾰ́σῐς* [*ᾰ́*].
See, *κᾰθοράω, κᾰτεῖδον. ὁράω, ὄψομαι, ὄψει, ἑώρᾰκα, εἶδον, ἰδὼν, ὠφθην, ὀφθῆναι. εἰσοράω. λεύσσω. βλέπω.*
See to it, *εἰσόρᾰ.*
Seed (= offspring), *τὸ σπέρμᾰ.*
Seek, *ζητέω.*
Seem, *δοκέω, δόξω. ἔοικα, cum vi præsentis.*
Seem good, *δοκέω.*
I Seem, *ἔοικα.*
it Seems, *ἔοικε.*
Seize, *λαμβάνω, ἔλᾰβον.*
help to Seize, *ξυλλαμβάνω.*
Self-willed, *αὐθᾰδὴς* [*ᾰ́*].
Self-willed obstinacy, *αὐθᾰδῐ́ᾱ.*
Send, *πέμπω.*
Send against, *ἐφίημι.*
Send away from, *ἀποστέλλω.*
Send forth, *ἐκπέμπω.*
Send out secretly, *ὑπεκπέμπω.*
Sense, *ἡ φρὴν, φρενὸς.*
Sepulchre, *θήκη.*
Servant, *δμὼς, δμωὸς. ὀπᾱ́ων, ονος* [*ᾰ́*]. *ὀπᾰδὸς. ᾽ὑπηρέτης.*

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Serve, ὑπηρετέω.
Set, ἵστημι, στήσω, ἔστησα.
Set fire to, ὑφάπτω.
Set off, στέλλομαι, ἐστάλην [ά].
Severe, βᾰρὺς, εῖα, ὺ.
Shady, ἡλιοστερὴς.
Shame, αἰσχῡνη [ῡ].
Shameful, αἰσχρὸς, ᾱ, ον. αἰσχῖων [ῐ]. αἴσχιστος.
Shamefully, αἰσχρῶς, αἴσχῐον, αἴσχιστᾰ.
Shameless, ἀναίσχυντος, ον.
Share, κοινωνέω.
Sharp, πῐκρὸς, ᾱ, ὸν. ὀξὺς, εῖα, ὺ [ῠ].
Sharpened, ᾔκτὸς, ἡ, ὸν.
Sheath, τὸ κολεὸν.
She, κείνη. αὕτη.
but She, ἡ δὲ ....
Shed, χέω.
Sheet-rope, ὁ πούς, ποδὸς.
Shield, ἡ ἀσπὶς, ἀσπίδος [ῐ].
Ship, ἡ ναῦς, νεὼς, νηΐ, ναῦν, νέε, νεοῖν, νῆες, νεῶν, ναυσὶ, ναῦς.
Ship-master, ὁ ναύκληρος.
Shipwreck, ναυᾶγιον [ά].
Shore, ἀκτὴ.
Short, βρᾰχὺς, εῖα, ὺ [ῠ].
Should = if, ἦν, subj., εἰ ind. or opt.
why Should I? τί με δεῖ [ῐ];
Shoulder, ὁ ὦμος.
Shout, s. βοὴ.
Shout, v. ἀϋτέω [ῡ].
Shouts are raised, βοᾶται.
Shouting, βοὴ.
Show, δηλόω. δείκνῡμῐ.
Shower (of darts), βολὴ.
Shriek, ᾄρέομαι.
Shut in, ἐγκλείω.
be Sick, νοσέω.
Side, τὸ πλεῦρον.
Sight, θέᾱμᾰ.
Sign, σημεῖον. σύμβολον.
fire-Signal, ὁ φρυκτὸς.
Signify, σημαίνω, -ᾶνῶ, ἐσήμηνα.
Silence, σῖγὴ.
in Silence, adv. σῖγᾰ.
Silent, σιωπηλὸς, ἡ, ὸν.
to be Silent, σῖωπάω. εὐφημέω. σῑγάω.
Since, ὡς, ἐπεὶ, indic.
Single, ἁπλοῦς, ἁπλῆ, ἁπλοῦν [ᾰ].
Sister, ἀδελφὴ.
Six, ἕξ.
Skilled, ἴδρις [ῐ].
Skin, ὁ χρὼς, χρωτὸς.
Slain by each other's hands, ἐκ χερῶν αὐτοκτόνων.
Slaughter, σφαγὴ. ὁ φόνος.
Slave, ὁ δοῦλος. ἡ δούλη.
be a Slave, δουλεύω.
of Slavery, δουλεῖος, ᾱ, ον.
be in Slavery, δουλεύω.
Slay, σφάζω or σφάττω, σφάξω, ἐσφᾰγην. ἀποκτείνω. See also Kill.
Slayer, ὁ φονεὺς.
Sleep, s. ὁ ὕπνος [ῠ].
Sleep, v. εὕδω, ηὗδον, or κᾰθεύδω.
Slow, χρόνιος, ᾱ, ον.
Small, σμῑκρὸς, ᾱ, ον.
Smile, ὁ γέλως, γέλωτᾰ or γέλων.
Smite, ἀράσσω. πλήσσω.
Snatch, ἀποσπάω, -ᾶσω. ἁρπάζω.
So, ὧδε.
it is So, ὧδε ἔχει.
So as to, ὥστε.
So great, τοσοῦτος, αὕτη, οὗτον, or -το.
So much, τοσοῦτος, αὕτη, οὗτον, or -το.
not So much, οὐχ ὅσον.
in Sober senses, σωφρονέων.
Soft, μαλθᾰκὸς, ἡ, ὸν.
Soften, v. intrans. μαλθᾰκίζομαι.
Soil, τὸ οὐδᾰ́ς.
Some, τῖς, τῐ, enclitic.
Some one, τῖς, τῐ, τῖνὸς or του, τῖνῐ or τῳ, enclitic.
in Some respect, τι.
Some how, πως, enclitic.
Sometimes, ποτὲ, enclitic.
Somewhere (= from some quarter), ποθὲν, enclitic; with motion, ποι, enclitic.
Son, παῖς, παιδὸς, v. παῖ. τέκνον. ὁ γόνος.
to be the Son of, ἐκπέφῡκα, ἐξέφῡν, ἐκφῦναί τινος.
Son-in-law, γαμβρὸς.
Soon, τᾰχᾰ́ [ᾰχ].
in Sooth, δῆτᾰ́.

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Sordid clothes, δυσχλαινίαι.
Soul, ψῡχή.
Source, πηγή.
Sow, σπείρω.
Spare, φείδομαί τινος, *or with accusative of reference*, μηδέν.
Speak, φημί. λέγω. εἶπα, εἶπον. φράζω. φάσκω.
in return to Speak ill of any one, ἀντειπεῖν τινα κἀκῶς.
Speak ill of any one, κακῶς λέγειν. εἶπον, εἰρηκά τινα.
Spear, δόρυ, δουρὸς, δουρὶ, δορὶ, δόρει; δόρατος, δούρατος. τὸ ἔγχος.
Speech, ὁ λόγος. ὁ μῦθος.
Sped, ὥρμησα.
at full Speed, δρομαῖος.
Speedily, δοῶς. τάχος [ᾰ]. ἐν τάχει.*
Spirit, λῆμα. ψῡχή. ὁ θῡμὸς.
it gives one Spirits, εὐθῡμόν ἐστι.
Splendour, δόκησῐς.
it has been Spoken, εἴρηται.
Spring (of water), *s.* κρουνὸς.
Spring, *v.* θρώσκω, θοροῦμαι, ἔθορον.
Stab, κεντέω.
Staff, βάκτρον.
all is at Stake, ἀγὼν [ἐστιν] ὑπὲρ πάντων.
Stand, ἵστᾰμαι, ἕστηκα (*cum vi præsentis*), ἔστην.
Stand by, ἐπ– *or* παρ–ίστᾰμαι, ἐπ– *or* πἄρ–έστην.
Standing away, ἀποστᾰθείς.
Stand aloof, ἀφίστᾰμαι, ἀποστήσομαι.
Star, ἄστρον. ὁ ἀστὴρ, έρος, ἄστρᾰσι.
Statue, τὸ βρέτος.
Steal (=kidnap), λῃΐζω, λέλῃσμαι, ἐλῃσάμην.
Steel, ὁ σῖδηρος [ῐ].
Step, *s.* βᾶσῖς [ᾰ].
Step, *v.* βαίνω, ἔβην.
Steward, ὁ τᾰμῖᾶς [ῐ].
Still, ἔτι. (=nevertheless) ὅμως.
Stone, *s.* ὁ πέτρος.
Stone, *v.* λεύω, ἐλεύσθην.
I Stood, ἔστην.
Stop (=put a Stop to), παύω.
Stopper, παυστήριος.
Straight, ὀρθὸς, ἡ, ὀν.
Strain, τὸ μέλος.
Strait, ὁ πορθμὸς.
Strange, καινὸς, ἡ, ὀν.
Strange maiden, ξένη.
Stranger, ξένος, ξεῖνος.
Stream, νᾶμᾰ. ῥοή.
Strength, τὸ σθένος.
Strife, ἔρις, ἔριδος, ἔρῐν.
Strike, παίω. βάλλω.
Strike down, κἄτασκήπτω.
Strike out, ἐκβάλλω.
Strip, γυμνόω.
Struggle, ἀγὼν.
Subserve, ὑπηρετέω τινὶ.
Succeed, τυγχάνω, ἔτῠχον.
to be Successful, εὐτῠχέω.
Such, ὁποῖος, ᾱ, ον. τοιόσδε, τοιάδε, τοιόνδε. τοιοῦτος, αὐτη, οὗτο, *or* –ον. In *Ex.* 77. 3. *use* οὗτος.
Such men, τοιοίδε.
Suffer (pain), πάσχω, πείσομαι, πέπονθα, ἔπᾰθον. μοχθέω.
Suffer (=permit), ἐάω.
Sufferings, τὸ πᾰθος [ᾰ].
Suffice, ἀρκέω.
Suit, δίκη [ῐ].
Summit, ἄκρος, ᾱ, ον. *summus mons*, ἄκρον ὄρος.
Sun, ὁ ἥλιος.
Superior, κρείσσων, ονος.
Supplicate, προπῖτνω [ῐ]. ἱκετεύω.
Supplicatory, ἱκτήριος, ᾱ, ον.
Suppliant, ἱκέσιος, ᾱ, ον. ἱκέτης.
Suppose, δοκέω. οἶμαι.
Suppose, *imperative*, καὶ δὴ.
Supreme power, ἡ τῠραννῐς [ῐ].
Sure proof, τεκμήριον.
be Sure of, ἐπίστᾰμαι, *imperat.* ἐπίστᾰσο *and* ἐπίστω.
be quite Sure, σᾰφᾶ ἴσθῐ [ᾰφ].
Surround, ἀμφιτίθημι, ἀμφέθην.
Suspected, ὕποπτος, ον.
Swear, ὄμνῡμι, ὀμοῦμαι, ὤμοσα. *Imperat.* ὄμνῦ, *with accus.*

* Also ταχέως, διὰ τάχους, διὰ ταχέων. σὺν τάχει, κατὰ τάχος, ἀνὰ τάχος, ὡς τάχους εἶχον, ὡς τάχος, ὅσον τάχος, ὡς τάχιστα, ὅτι τάχιστα, and τὴν ταχίστην.

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Sweet, γλῠκερὸς, ᾱ, ὸν. γλῠκὺς, εῖα, ὺ. ἡδὺς, εῖα, ὺ [ῠ].
Swift, λαιψηρὸς, ᾱ, ὸν. θοὸς, ὰ, ὸν.
the Swift of foot, ὁ τᾰχὺς ποδὸς.
Sword, τὸ ξῐφος [ῐ]. φάσγᾰνον. ὁ σῐδηρος [ῐ].

T.

Tablet, ὁ πῐνᾰξ, πῐνᾰκος [ῐ].
Take, λαμβᾰνω, λήψομαι, εἵληφα, ἔλᾰβον, ληφθήσομαι. αἱρέω, εἷλον.
Take heart, θαρσέω.
Take thought, φροντίζω.
to be Taken, ἑᾰλωκα, ἑᾰλων [ᾰ].
Tale, ὁ μῦθος.
Talons, χηλαὶ.
Task, ὁ πόνος.
get Taught, διδάσκομαι, *middle.*
Teach, δῐδάσκω.
Tear, *s.* δᾰκρυον [ᾰ].
Tear, *v.* σπάω, ἔσπᾰσα.
Tell, εἶπον, εἶπα. ἀγγέλλω, ἀγγελῶ, ἤγγειλᾰ. φράζω. ἀπαγγέλλω. ἐννέπω. σημαίνω. δῐδάσκω. λέγω. (= command), φωνέω τινὰ.
I will Tell, ἐρῶ.
I am to Tell, ἐξείπω.
Tell publicly, προὐννέπω.
Temper, ὀργὴ.
Temple (= ædes), οἱ δόμοι.
Tenth, δέκᾰτος, η, ον.
Ten thousand, μῦρίοι, αι, ᾰ.
Tent, σκηνὴ.
Terror, τὸ δεῖμᾰ.
Teucer, Τεῦκρος.
Thanks, χᾰρῐς [ᾰ], χᾰρῐτος, χᾰρῖν.
That, ἐκεῖνο *or* κεῖνο.
That (= in order that), ὡς ἂν, *with subjunctive: ἵνα, subj. after present or future, opt. after a past tense.*
know That, ὡς, *with* ἴσθι *omitted, followed by the indicative.*
Them, αὐτῶν, οἷς, οὺς.
Then (*of time*), τότε. ἔπειτᾰ. εἶτα.
Then (*illative*), οὖν. ἀρᾰ [ᾰρα].
There, ἐνταῦθᾰ. ἐκεῖ.
Therefore, οὖν.
These, οἵδε, αἵδε, τάδε. οὗτοι, αὗται, ταῦτα.
Thessalian, Θεσσᾰλὸς.
They, αὐτοι, *emphatic,* = *ipsi: non emphatic, omitted, or* ἐκεῖνοι = illi.
but They, οἱ δὲ, αἱ δὲ.
Thin, λεπτὸς, ὴ, ὸν.
Thine, σὸς, σὴ, σὸν (*with or without* ὁ, ἡ, τὸ); *it may be placed either before or after the noun.*
Thine own evil, τὸ σαυτοῦ κακὸν.
Thing, τὸ χρῆμα.
Think, νομίζω. οἶμαι. δοκέω. ἐννοέομαι. φρονέω.
Third, τρῖτος [ῐ]. τρῖταῖος, ᾱ, ον.
This, ὅδε, ἥδε, τόδε. οὗτος, αὕτη, τοῦτο, *with or without the article.*
Thither, ἐκεῖσε.
Those, ἐκεῖνοι, αι, α.
Thou, σῦ [σὺ], σοῦ *or* σέθεν, σοι, σὲ, *enclitic in the oblique cases.*
Though, καὶ + εἰ = κεἰ.
Though thou art versatile, καίπερ* ὄντι ποικίλῳ.
Though thou wert, ὤν.
Though I be, περ ὤν.
Thought, ἡ φροντὶς.
to have good Thoughts, ἀγᾰθὰ φρονέω.
Thracian, Θρᾳξ, Θρᾳκὸς, Θρηκὸς [ᾰ].
Thrace, Θρῄκη.
Threat, ἀπειλὴ.
Threaten, ἐπαγγέλλομαι.
Three, τρεῖς, τρίᾰ.
Throne, τὰ ἕδη.
Throw, *v.* βάλλω, ἔβᾰλον.
Throw, *s.* βλῆμᾰ.
Thrust, ὠθέω, ἐώσθην, ὠσθήσομαι.
Thus, ὧδε. οὕτως; *before a consonant,* οὕτω.
Thyself, *n.* αὐτὸς. *g.* σεαυτοῦ *or* σαυτοῦ.
Time, ὁ χρόνος.
to be Tired, ἄχθομαι.
To, πρὸς, *accus.*
Together, ἅμᾰ. ὁμαρτῆ. ὁμοῦ.
Toil, *s.* ὁ πόνος.
Toil, *v.* πονέω.
Token, σύμβολον.
Towards, πρὸς, *accus.*

* καίπερ always takes a participle, not a finite verb.

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Tomb, *ὁ τύμβος. ὁ τάφος* [*ά*].
Tongue, *ἡ γλῶσσᾰ́.*
Too clever, *περισσῶς σοφὸς.*
Too, *καὶ . . . δὲ. or καὶ alone.*
Thou too, *σὺ* [*ὺ*].
Toss about, *αἰωρέομαι.*
Totter, *λῦομαι* [*ύ*].
Touch, *θιγγάνω, ἔθῐγον. ἅπτομαι. ψαύω* (*all with the genitive*).
Towards, *πρός τι.*
Tower, *ὁ πύργος.*
fellow-Trader, *ξυνέμπορος.*
Trap, *μηχᾰ́νη.*
Tremble, *τρέμω.*
Trial, *ἡ δῐκη* [*ί*].
Trojan, *s. Τρὼς, Τρωὸς. adj. Τρωϊκὸς, ἡ, ὸν.*
Trojan woman, *Τρῳὰς, άδος* [*ᾰ*].
Troop, *ὁ λόχος.*
Trouble, *ὁ πόνος. τὸ ἄχθος. ὁ μόχθος.*
give Trouble, *ὄχλον παρέχω.*
Troy, *Τροίᾱ. Ἴλιον* [*ῖλ*].
of Troy, *Τρωϊκὸς, ἡ, ὸν.*
to Troy, *Τροίᾱν, with or without εἰς.*
under Truce, *ὑπόσπονδος.*
True, *ἀληθὴς. ἀψευδὴς. ἐτήτῠμος. σᾰ́φὴς.*
Truly, *ὀρθὸν. ὀρθῶς.*
I Trust, *πέποιθᾰ́.*
Truth, *τὸ* + *ἀληθὲς.*
Tumult, *ὁ κέλᾰδος.*
Turn, *s. ὁ τρόπος. τὸ μέρος.*
Turn, *v. τρέπω. στρέφω.*
Turn back, *ἀναστρέφω.*
Turn out, *ἐκβαίνω, ἐκθέθηκᾰ́.*
Tutelary, *πολισσοῦχος.*
Twice as great, *δὶς τόσος.*
Twin, *δίπτῠχος.*
Two, *δύο. δισσοὶ. δίπτῠχοι.*
Twofold, *δῖπλοῦς, ῆ, οῦν.*
daughter of Tyndaris, *Τυνδᾰρὶς, ίδος* [*ῐ̆*].
Tyrannical, *τῠραννῐκὸς, ἡ, ὸν.*

U.

Ulysses, *Ὀδυσσεὺς.*
Umpire, *βρᾰβεὺς.*
Unable, *ἀδῠνᾰ́τος* [*ύ*].
Unburied, *ἄτᾰφος.*
Undergo, *ὑπέχω, ὑφέξω.*
Underground, *κᾰτῶρυξ, ῦχος.*
Undertake, *ἄρομαι.*
I am Undone, *ὄλωλᾰ́. ἀπωλόμην. διωλόμην. ἀπόλλῦμαι.*
Unexpected, Unexpectedly, *ἄελπτος, ον.*
Unforeseen, *ἄφρόντιστος.*
Unfortunate, *δυστῠχὴς, ὲς.*
Ungrateful, *ἄχᾰ́ριστος, ον* [*ά*]. [omit *ἐστι* in xxviii. 18.]
Unhappily, *δυστῠχῶς.*
Unhappy, *δύστηνος, ον. δυστῠχὴς, ὲς. δυσδαίμων, ονος.*
Unholy, *ἄνόσιος, ᾱ, ον.*
in Union with, *κοινόφρων τινὶ.*
Unknowingly, *οὐ κᾰτειδῶς.*
Unknown to, *σῖγῇ, genitive.*
Unless, *εἰ μὴ.*
Unpleasant, *πλημμελὴς, ὲς.*
Unrestrained, *ἄκόλαστος.*
Unseasonable, *μὴ καιρὸς.*
Unseemly disorder, *ἄκοσμίᾱ.*
Unseen, *ἄδηλος, ον.*
Unsightly, *ἄμορφος.*
Untimely, *ἄωρος, ον.*
Unveil, *ἀνᾰκαλύπτω.*
Upon, *ἐπί τινι.*
Use, *v. χράομαι.*
Used to, *ξῦνοικος* [*ύ*].
Useless, *ἀνόνητος, ον. ἄχρεῖος.*
Utter, *ἐκρίπτω.*
Utterly, *πᾰ́νῦ* [*ά*]. *λῖᾱνί. ἄγᾰν. ὅλως. Also πᾰ́ν in composition ; and the superlative degree of the adjective in question.*

V.

Vain, *μᾰ́ταιος* [*ά*], *ᾰ́, ον.*
in Vain, *ἄλλως. μᾰ́την* [*ά*].
prize of Valour, *τὰ* + *ἀριστεῖᾰ́.*
Vanished, *φροῦδος, η, ον, with or without εἰμί.*
Vapour, *ἀτμὸς.*
Vaticination, *τὸ μάντευμα.*
Venerate, *σέβω.*
of Vengeance, *adj. δῖκηφόρος.*
Versatile, *ποικίλος.*
Very (= self), *αὐτὸς, ἡ, ὸν.*
Very, *adv. ἄγᾰν. κάρτᾰ́.*
to be Vexed, *δάκνομαι.*

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Victim, *σφάγιον* [*ά*]. *πρόσφαγμᾰ*.
Victorious, *καλλϊνῑκος* [*ῐ*]. *νῑκάων*.
Victory, *νῖκη* [*ῐ*].
Villain, *κᾰκός*.
Violence, *πρὸς βίαν*. *βίᾳ*.
we must do Violence to, *βιαστέον ἡμῖν*.
Violent, *ἐξαίσιος*.
Violently, *βίᾳ*.
Vision, *τὸ φάσμα*.
Voice, *τὸ φθέγμα*. *ὁ φθόγγος*. *φθογγὴ*.
Vote, *ἡ ψῆφος*.
give a Vote, *ψῆφον αἴρω*.
Vulgar, *βᾰ́ναυσος, ον* [*ά*].

W.

Wail, *s. οἰμωγή*.
Wail aloud, *v. ἀνολολύζω*.
Wall, *τὸ τεῖχος*. *ὁ τοῖχος*.
Wander, *'ᾰλάομαι*.
Want, *v. χρῄζω or δέομαί τινος*.
in Want of, *ἐνδεής*.
be in Want of, *σπᾰνίζομαι*.
Warm, *θερμὸς, ἡ, ὸν*.
Wash, *λούω*.
Waste, *'ἀνᾰλόω*.
Way, *ἡ ὁδός*.
out of the Way, *ἐκποδὼν*.
We, *ἡμεῖς, ὧν, ἵν, ἂς*.
We ourselves, *αὐτοί*.
be Weak, *κάμνω, κέκμηκα, ἔκᾰμον*.
Weak, *ἀσθενής, ές*.
display Weakness, *μαλθᾰκίζομαι*.
Wealth, *ὁ πλοῦτος*. *ὁ ὄλβος*.
Weapon, *τὸ βέλος*.
Wearisome, *''ᾰτρῡτος, ον*.
Weave in, *ἐμπλέκω*.
Weep for, *δᾰκρῡ́ω, ῡομαι* [*ῡ́*]. *κλαίω τινά*.
to be Weighed down, *βᾰρῡνομαι* [*ῡ́*].
Well, *κᾰλῶς*. *εὖ*.
it is Well, *καλῶς ἔχει*.
Well-benched, *εὔσελμος, ον*.
Well-born, *εὐγενής, ὲς*.
Well-built, *εὔτυκτος*.
What, *ὅς, ἥ, ὅ*. *οἵος, οἵᾱ, οἷον*.
What? *τίς, τί, τίνος or τοῦ* [*ῐ́*] ;
of What kind, what sort of, *ποῖος, ᾱ, ον*.
do What? *τί χρῆμᾰ δράω* ;
What then? *τί δῆτᾰ* ;
What a great! *ὡς μέγᾰ*.
Whatever, *ὅστῐς, ἥτις, ὅ,τι. ὅσος, η, ον*.
When, *ἡνῐ́κᾰ* [*ῐ́*] *with indic. ὅτε, or ἐπεί, id.*
Whence, *in questions, πόθεν* ; *in dependent clauses, ὅθεν*.
Where, *''ἵνᾰ, with indic. ἔνθᾰ*.
Where? *in questions, ποῦ* ; *in dependent clauses, ὅπου*.
Whether . . . or, *εἴτε . . . . εἴτε*.
Which, *ὅς, ἥ, ὅ. ὅσπερ, ἥπερ, ὅπερ. οἷος, οἵᾱ, οἷον*.
Whither? *ποῖ* ;
White, *λευκὸς, ἡ, ὸν*.
with White horses, *λευκόπωλος*.
Who, *ὅς, ἥ, ὅ. ὅστις, ἥτις, ὅ,τῐ. dat. ὅτῳ*.
Who? *τίς, τίνος or τοῦ, τίνι or τῷ, τίνα, τί, with ῐ́ acuted throughout the word.*
Whosoever, *ὅστῐς, ἥτις (with or without ποτὲ)*.
Why? *τί* [*τῐ́*] ;
Wife, *''ᾰλοχος. γῦνη, γῦναικὸς, γύναι. δᾰμᾰ́ρ* [*ά́μ*], *δάμαρτος*.
Wild, *ἄγριος, ᾱ, ον*.
Wild beast, *ὁ θήρ, θηρὸς*.
Will, *θέλω*.
Willing *or* willingly, *ἑκὼν, ἑκοῦσα, ἑκόντος*.
Windpipe, *διαβρόη πνεύμᾰτος*.
Wing, *τὸ πτερόν*.
Wisdom, *σοφίᾱ, ᾱς. ξῦνεσῖς* [*ῡ́*]. *φρόνημα*.
Wise, *σοφὸς, ἡ, ὸν. ἔννους. φρονέων*.
over-Wise woman, *σοφή*.
to be Wise, *φρονέω. φρονέω εὖ*.
Wisely, *σωφρόνως*.
Wish, *βούλομαι, βούλει. χρῄζω. ἐράω. θέλω*.
With, *σὺν, dat.* ; *μετὰ gen.*
Within, *ἔνδον. ἐντὸς. ἔσω, genit., ἔνδοθεν*.
from Within, *ἔνδοθεν*.
Without, *''ἄτερ or δῐχᾰ́* [*ῐ́*] *τινος (both may be used before or after the genitive)*.
be Witness, *ἴσθῐ́, ἴστω, imperat. of οἶδα*.

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Woman, γύνη, γύναικος, γύναι.
of Women, γύναικείος, ᾱ, ον.
Wonder, θαυμάζω.
Wondrous, θαυμαστὸς, ἡ, ὸν. θαυμάσιος [ά], ᾱ, ον.
it is Wont, εἴωθε.
Word, ὁ λόγος. τὸ ἔπος. ὁ μῦθος. τὸ φθέγμα.
in a Word, συλλήβδην.
Word of command, τὸ κέλευσμᾰ.
Work, v. ἐργάζομαι, εἴργασμαι, εἰργᾰσαι, εἰργᾰσάμην.
I will Work, ἔρξω.
to have the Worst, ἡσσάομαι or ἡττάομαι.
deem Worthy, ἀξιόω.
Would that I, ὡς ὄφελον with infinitive, if possible, of the second aorist.
Wound, s. σφᾰγὴ. τὸ τραῦμᾰ.
Wound, v. τιτρώσκω, τρώσω, τέτρωκα. ἑλκόω.
Wrath, χολὴ.
Wretch or Wretched, τᾰλᾶς, τᾰλαινᾰ, τᾰλᾰν [άλ]. δυστάλᾶς. ἄθλιος, ᾱ, ον. δειλαιὸς, ὰ, ὸν.
Write on, ἐγγρᾰφω [ά].
Writing, γρᾰφὴ.
Wrong, s. κᾰκὸν.
Wrong, v. ᾽ᾰδικέω. κᾰκῶς δράω τινὰ.
to do Wrong, ᾽ᾰδικέω.
Wrought, εἰργᾰσάμην and ἐξειργ. εἴργασμαι, εἴργᾰσαι. ὑπείργασμαι. δέδρᾰκα.
been Wrought, πέπρακται.

Y.

Yet, πω, enclitic.
and Yet, καίτοι.
Yield, ὑπείκω [ῐ]. χᾰλάω.
Yoke, ζῠγὸν.
Yonder, ὅδε, ἥδε, τόδε.
Yon, ὑμεῖς, ὦν, ἶν, ᾶς.
Young, νέος, νέᾱ, νέον.
Your, ὑμῶν.
Youth, ὁ νεᾱνίᾶς.

Z.

Zeus (= Jupiter), Διὸς, Διΐ, Δίᾰ : or Ζηνὸς, Ζηνὶ, Ζῆνα ; Ζεῦ.

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